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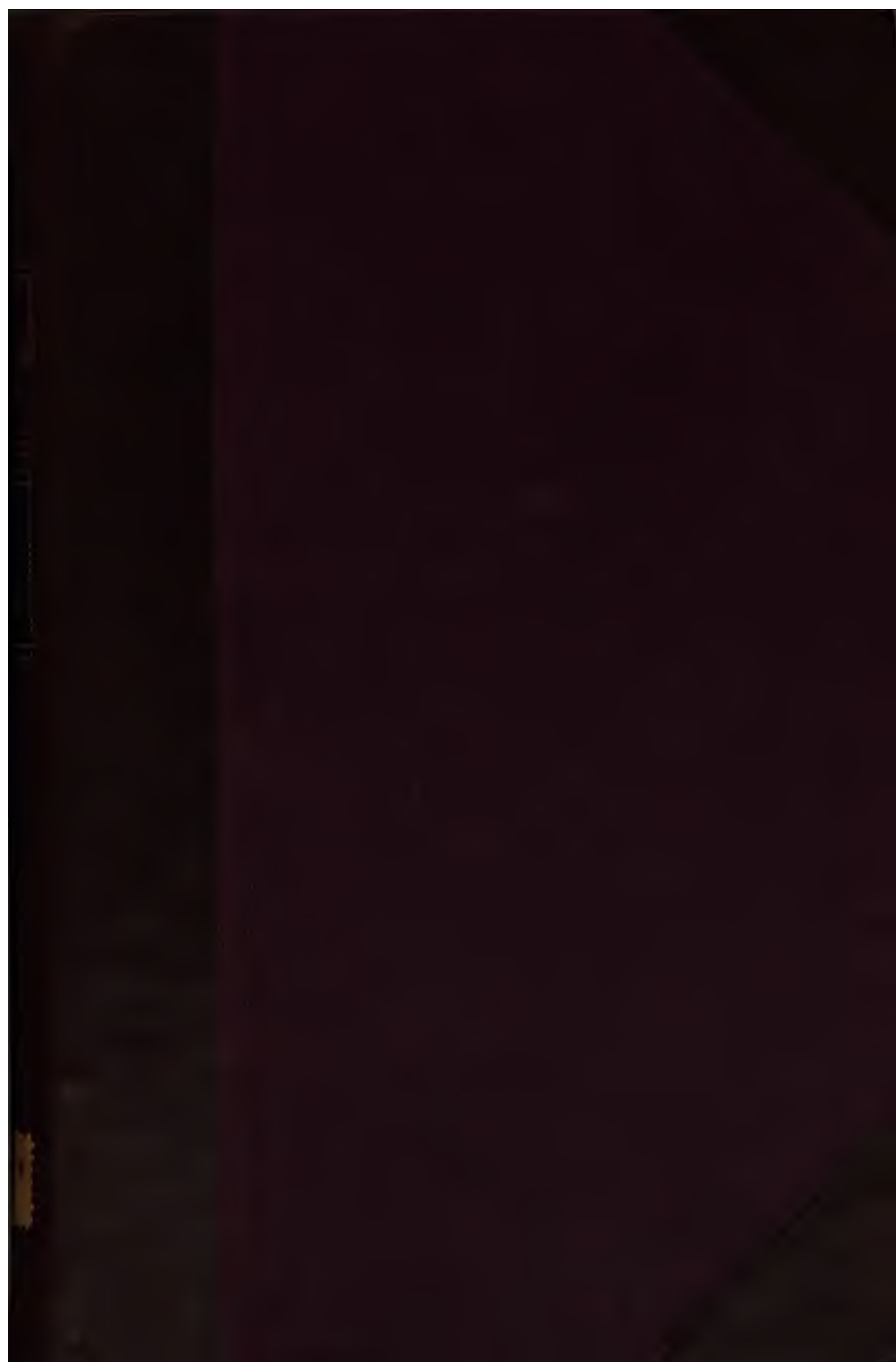
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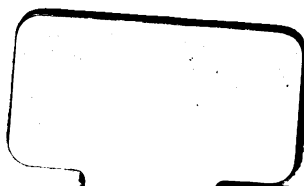
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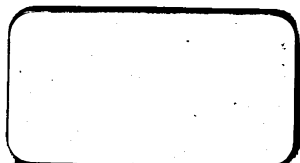
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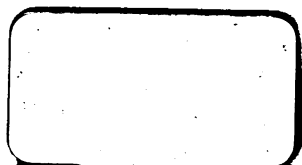
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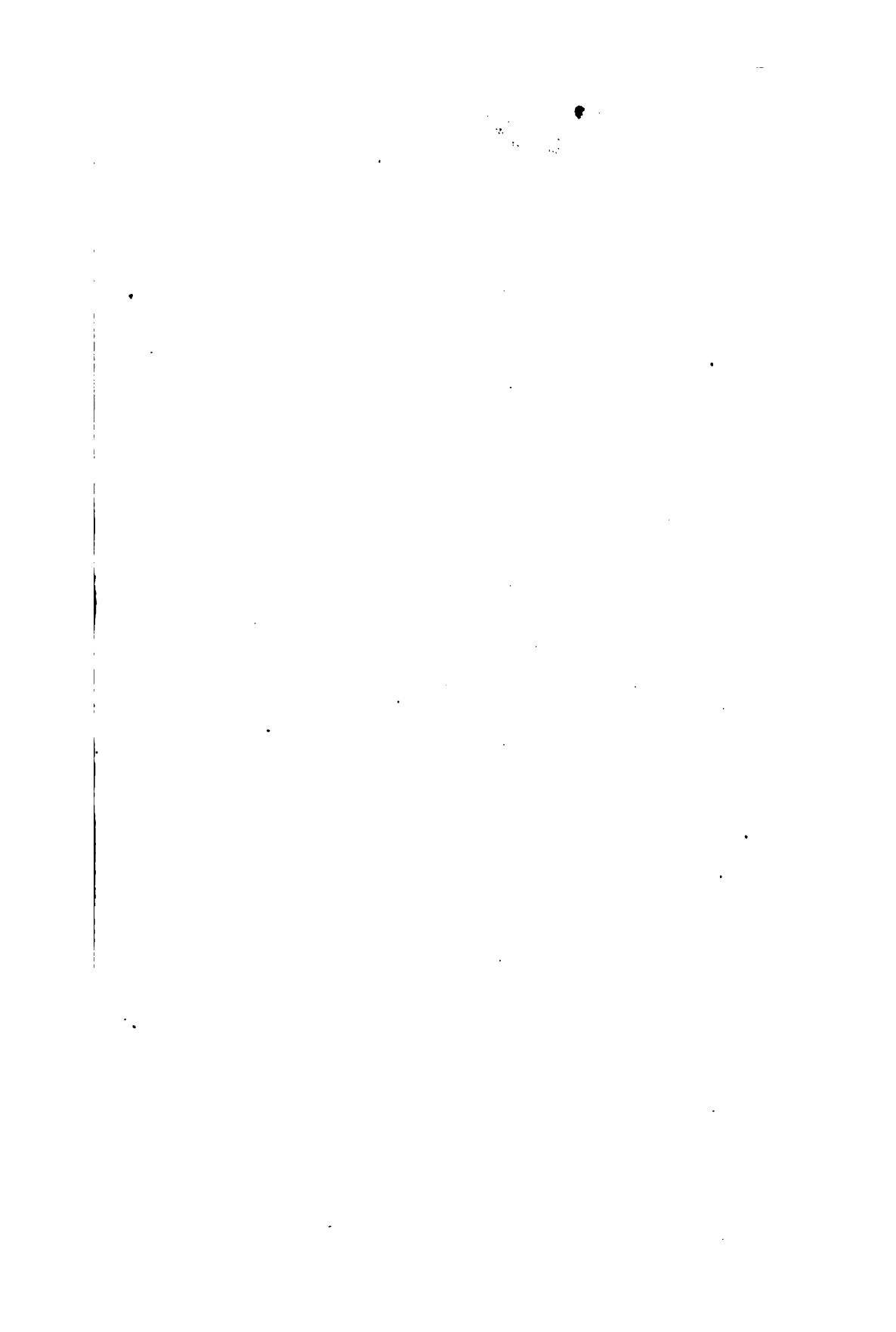
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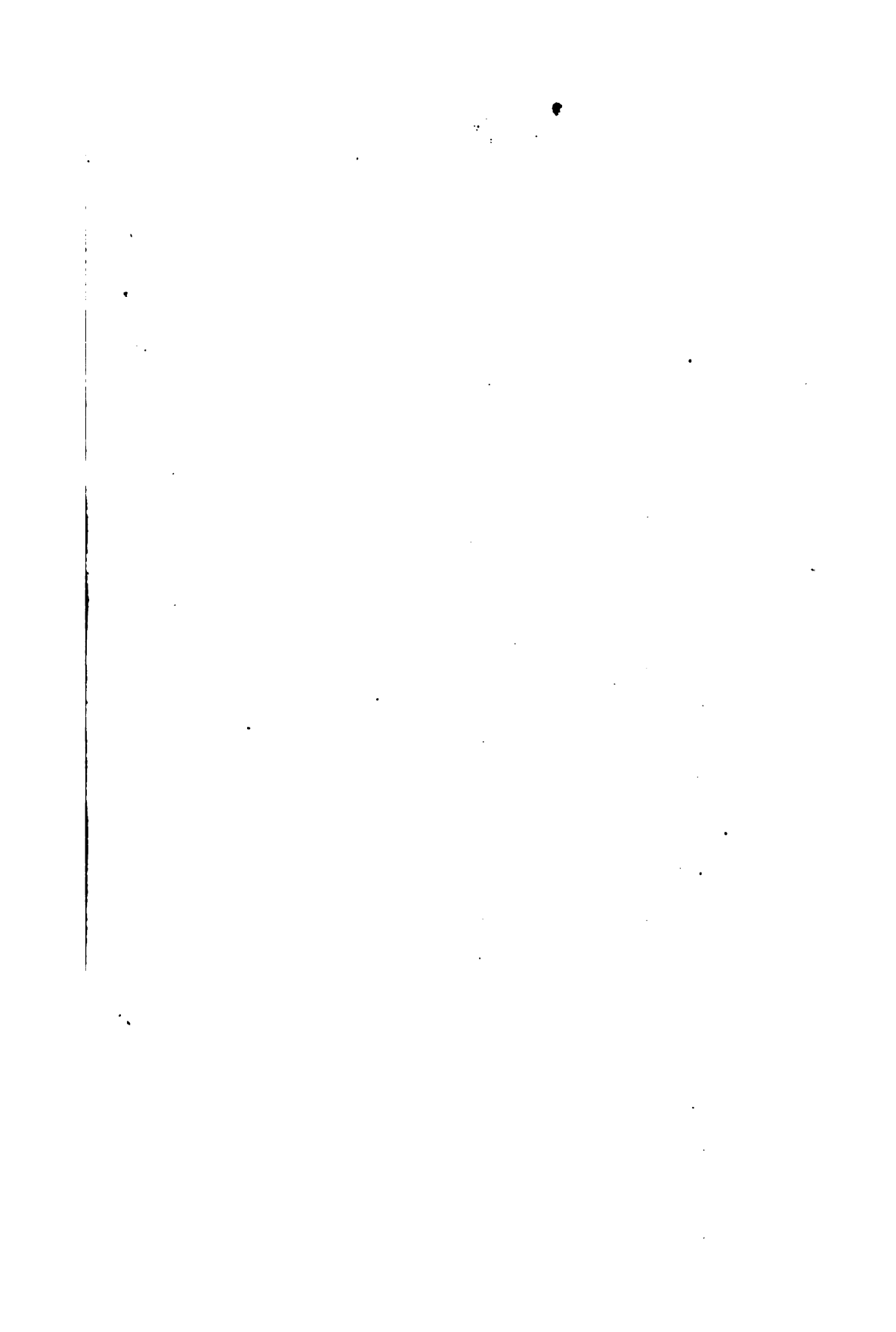


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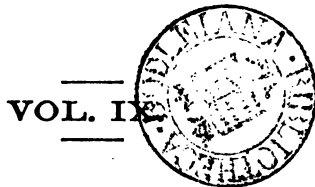




THE
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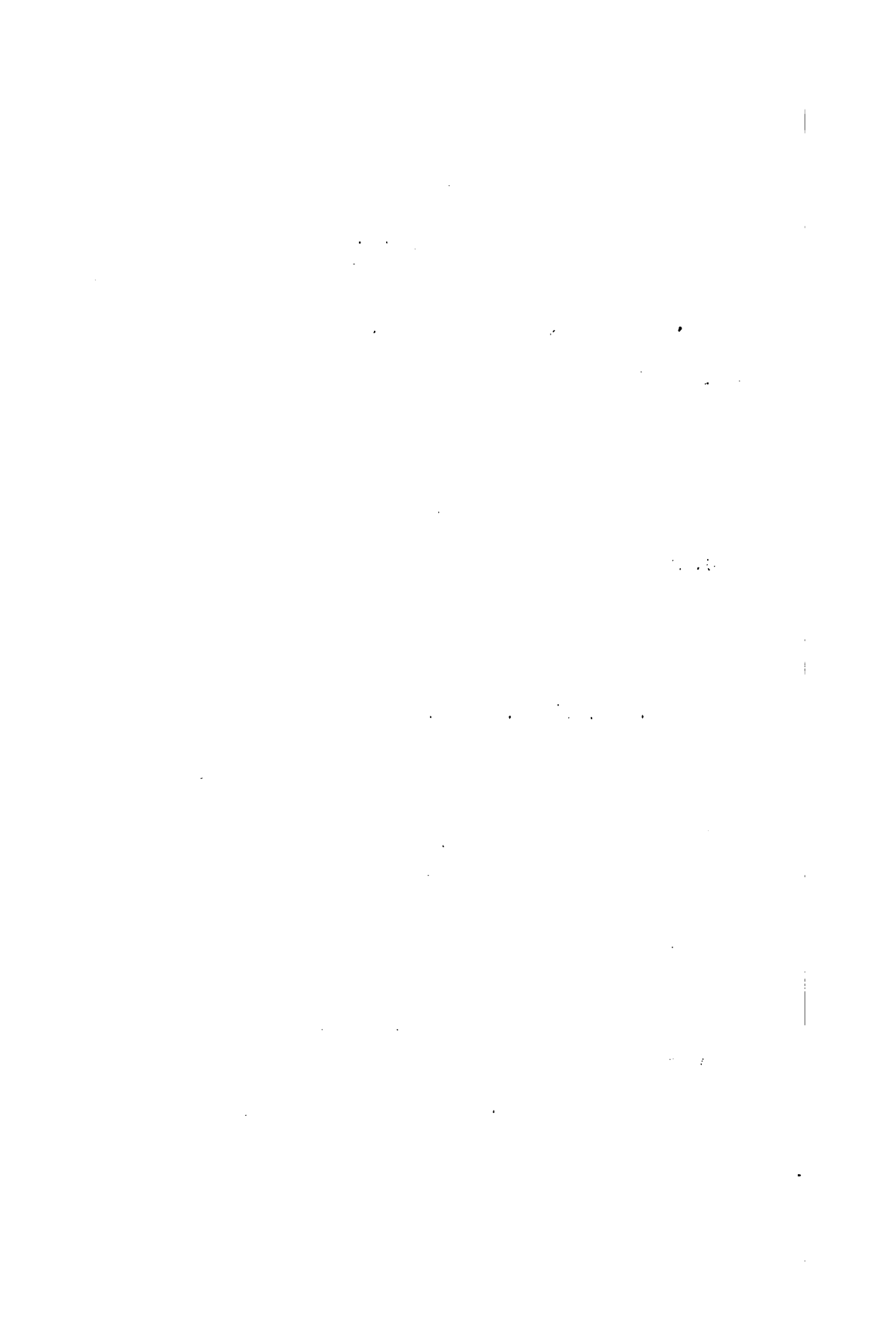
A QUARTERLY REVIEW,
AND
JOURNAL OF THEOLOGICAL LITERATURE.

EDITED BY
THE REV. C. C. M'KECHNIE.



London:
PUBLISHED BY G. LAMB, CONFERENCE OFFICES,
SUTTON STREET, COMMERCIAL ROAD, EAST;
ALL BOOKSELLERS; AND MAY BE HAD OF THE PRIMITIVE METHODIST MINISTERS.
PRINTED BY F. H. HURD,
OFFICE OF THE "PRIMITIVE METHODIST," 122, MILE END ROAD, E.
1871.

Ms. A. 9. 2. 300.



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THE CHRISTIAN AMBASSADOR.

ART. I.—JOHN PETTY.

The Life and Labours of the Rev. John Petty, late Minister of the Primitive Methodist Connexion, First Governor of the Jubilee School, York; and First Connexional Theological Tutor of Candidates for the Ministry. By JAMES MACPHERSON. London: George Lamb, Sutton-street, 1870.

FOR many years the name of Mr. Petty was familiar in Primitive Methodism as a household word. He sustained several prominent connexional offices, and was entrusted with the execution of several Conferential literary undertakings; these, in addition to his eminent virtues and usefulness, justified the appearance of the work before us. To have allowed him to depart from our ranks here to the ranks of the Church triumphant, with only the usual magazine memoir, would have been disappointing and grieving to a large number of our people who knew him and held him in high esteem. It is a matter for congratulation that the preparation of this biography fell into the competent hands of Mr. Macpherson, whose scholarly acquirements, literary skill, and personal excellence indicate that he is destined to take an influential position in the foremost ranks of the Connexion. This work will add materially to his reputation. We can speak to the spiritual stimulus and refreshment the reading has afforded to ourselves, and we earnestly hope that our readers will speedily purchase the work and secure to themselves the unquestionable benefits of communion with a man so devout, unselfish, and laborious in Christ's service, as John Petty. And if our counsel be taken they will not be slow in joining us in according to Mr. Macpherson honest and hearty thanks for this feast of reason and spiritual quickening.

We sincerely wish that our sense of honour permitted us to speak in no other than terms of praise of the execution of the work before us. No one knows better than our author that indiscrimi-

nating praise is worthless, and even open to strong reprehension; and unless we greatly mistake, no one would reject blind and fulsome praise sooner than himself. One of the things which strikes us on reading the work is this—it is too big, too bulky. Neither the standing of Mr. Petty, nor the materials at the biographer's disposal, warranted the size of the work. Big books, and especially big biographies, have but a limited constituency of readers, and only an ephemeral existence: Their very weight sinks them. It would have been better had the author's judgment prevailed over his likings, that he might have been more sparing in the use of Mr. Petty's journals. That Mr. Macpherson had some misgivings on the point is evident from the justification which he sets up in the preface, by the metaphor of floating straws indicating the course of the stream. But we submit that a few straws are better for this purpose than a thousand. We could have wished, too, that we had been spared the numerous side sermons and dissertations which are dispersed freely throughout this volume: It is no small tax upon one's patience when one would be pursuing the course of the biography to be so often drawn into the author's many little roadside chapels and preached or lectured at. We readily grant that most of these homilies are suggested by the events narrated, and are superior in their thinkings, and some of them are really fine specimens of composition; though here we should have liked the art of compression resorted to a little more. We all know how easy it is to expand and dilate, and how difficult to compress and concentrate. We have also strong doubts regarding the philosophy and good taste of some of these lectures-by-the-way. We hope, however, that all our friends who consume "the noxious weed," or who wear a "hirsute appendage," which is after all, so our author intimates, a "questionable covering" for the face, will give due heed to the lectures here delivered for their special behoof.

We exhaust the list of animadversions when we point out, what appears to us the needless use of what is technically called learning. We venture to ask whether four foreign languages (and three of them dead languages) are not too many to introduce into a popular memoir, especially when not probably one in a hundred of its readers know anything of any language beyond their mother tongue. We know the value of linguistic studies, and greatly admire the writer's erudition and skill,—all we question is its pertinency in this biography. These exceptional points are, however, only small drawbacks in a work of high and intrinsic excellence. They are, to use a somewhat hackneyed simile, but spots on the face of the sun, or, in a more homely and expressive phrase, ugly warts on an otherwise agreeable face.

We now proceed to deal with the subject of this biography.

Mr. Macpherson perpetrates some puns upon the surname Petty. But if these are fair samples of his power in the art of word-catches, we conclude that punning is not his forte, and but for sinning in the same direction, we should say that the puns are petty. If Mr. Petty had any French blood in his veins, as his family pedigree seems to indicate, he was as unlike a Frenchman as any man we ever beheld. Nor, unless we had been so informed, should we have attributed his sober habit of mind to any "Caledonian coolness," but rather to an intellectual and moral constitution, balanced to an admirable evenness.

Mr. Petty was born in the quiet, if not sluggish, village of Salterforth, in the West Riding of Yorkshire, December 27th, 1807. His early surroundings had their influence in the formation of his habits, and partly account for the cast of his character. When we remember the hilly and rugged face of the country, the sparseness of its population, the mechanical and undisturbed routine of village life, and remember also that he was reared by a mother, industrious, methodical, and devout, and that he had no companions worth calling such, we do not wonder that he grew up a meditative, reticent, yet withal an observant youth. Of education, in the technical sense, he got but little, on account of the fact that his father's income but barely met the urgent needs of a numerous family, and also from the fact that a "liberal education" was out of the reach of all who did not possess considerable substance. He found a pedagogue, however, in a man who combined in himself the duties of a Baptist minister, handloom weaver, and schoolmaster. Under this gentleman's training John Petty mastered the mysteries of the much-talked-of three R's, and underwent some drilling in English grammar. With this intellectual outfit he started upon his career in life, and, by a course of persistent self-education, he ultimately became a scholar of no mean attainments. But an education of a far profounder and more momentous nature began in the soul of this village lad. In the year 1822 the early Primitive Methodist missionaries evangelized Salterforth and the neighbourhood. Their processions, their animated and captivating singing, their serious deportment, their house-to-house visitation, their power in prayer, their direct and earnest preaching, and the rich heavenly unction accompanying all their efforts, first arrested attention, then generated anxious concern among the people, and soon numbers were led to seek and secure salvation through faith in Christ. Mr. Petty's father gave the missionaries a home in his house. His observant son was deeply moved by the devout and godly demeanour of these apostles of the Cross, and was led by what he saw, and from frequent contact with them, to decide upon the all-important question of his personal salvation. His conversion

had none of those startling, harrowing, or convulsive accidents so common in revivals. His persuasion of filial relationship to God ripened and grew into the firmest conviction. The result of his decision was realized to himself rather than observed by outsiders. Onlookers would see but little if any difference in his demeanour, for his morals had been irreproachable, and his deportment serious. This commencement of a long, useful, and noble career began ere he had attained his sixteenth year. In 1823, his name was enrolled in the class-book by the present Dr. Jabez Burns, of London, who was then a Primitive Methodist class-leader. The young convert set himself earnestly to study the word of life, and such treatises upon Christian doctrine as came within his reach. He also joined heartily into the public exercises of prayer, and so acceptable were his performances in this line, that he was prevailed upon to undertake the office of a local preacher in the villages adjacent to Salterforth, preaching indoors and out, but nowhere with greater acceptance than in Salterforth itself. Thus he is to be ranked among the "boy preachers" of Primitive Methodism. We cannot regard Mr. Macpherson's apology, for the practice of putting mere children into the pulpit, with satisfaction. It appears to us that he goes further than he intends. If the "preaching of juveniles" can be justified we should return to the practice. But this would be a course we should all deplore, and would fly in the face of the efforts now being made to improve the quality of our ministry. If with the highest and most appropriate culture, the momentousness of the work compels the exclamation, "Who is sufficient?" what can boys do with no culture and no experience? Does not the system of boy preaching pander to a morbid sentiment in our congregations? And is it not an injustice to the boys themselves? We have heard some, who were thrust out into this field of hardest labour and greatest responsibility when mere lads, reprobate a repetition of their lot in the case of others.

When Mr. Petty was about eighteen years of age he was sent into Pembrokeshire, "to supply the place of three missionaries." We Primitive Methodists have been accustomed to see adolescent youths sent into stations where physical or mental toil was excessive, subjected to great privations, and entrusted with responsible positions; but within the range of our knowledge this instance is without a parallel. Here was work truly Herculean put upon the shoulders of a mere lad. Here was a station of immense extent, involved in serious difficulties and internecine disputes, with three ministers' work to supply. This was enough to tax the resources of an experienced man; then what would a stripling do? We do not see that the authorities had any other course open to them, but still the fact remains.

On his arrival he found affairs at a dead lock, and his prospects

were of the gloomiest kind, and but for his wonderful "prudence, energy, perseverance, and religious fervour," the mission must have sunk. The term wonderful is not too strong when we call to mind his very imperfectly formed religious life, and then acquaint ourselves with the extent of the field he traversed, the peculiar opposition he encountered, the exposure, want and hardships he suffered; we say it is truly wonderful that he did not break down in body and mind. He was often perplexed, but never in despair. For conscience sake, if not from buoyant love and burning zeal, he held doggedly to his post, "bating not a jot of heart or hope, but steering right on," through good and evil report. It was commonly his duty to walk fifteen miles on the Saturday as part of the journey to his Sabbath work, and he often walked eighty miles during the week. He had but two local preachers in all this wide, unfruitful field. No wonder if he was often severely tempted to fly from the exhausting, unremitting, and unproductive toil to the comforts of his village home. For a long time he seemed to be spending his strength in vain; while the defection and glaring inconsistencies of officials and members, and the "discordant elements" of the mission, tried him more severely than anything. Such labour as his, is, however, never without good results in the run of events. The biographer does not furnish the statistics of this two years' mission work. We do not greatly regret this, inasmuch as we do not attach such importance to statistics of this kind as many do. We have often seen that there are few things more misleading than figures. Attach what value we may to them, they do not express or convey adequately the work performed and the good resulting in connection with the Christian ministry. When he left Haverfordwest, he had made his mark upon it. The first connexional chapel in the county had been built; societies had been raised and organized; revivals had taken place in which many had been brought to God, and a healthy spirit had been infused into the station.

Bad as South Wales had been, it was better than his next sphere of labour in Gloucestershire. The extent of ground traversed was much less, but his labours and trials were greater. The neighbourhood of Stroud presents scenery as rich, as picturesque and striking, as any in that fine county, if not equal to any in the kingdom; but it was rocky and barren for Primitive Methodism; and Mr. Petty had active hostility and open persecution to encounter. For his comparative non-success Mr. Petty assigns several causes, and among others the depressed condition of the cloth manufactures—the staple trade of the district. The people had to struggle hard for the barest subsistence; their life was a single fight for bread, and the pinch of hunger unfits for enterprising and spirited Christian work. Another hindrance was the

gross inconsistencies of prominent officials and members. He found that an enemy inside the camp was a cause of greater danger and harm than many outside.

From Stroud he removed to the Home Branch of the Brinkworth Circuit. This was to him an agreeable change—his surroundings were more congenial, and the results of his labours more cheering. He witnessed here what was to him the novel religious phenomena of physical prostrations, violent convulsions, trances, and ecstasies, leading, in some instances, to leaping and dancing, in others, to deathlike, motionless catalepsy. These “manifestations” do not seem to have been peculiar to Primitive Methodistic operations, or to revivals in modern times; nor have they been confined to any one sect. We are like Mr. Petty, we have no philosophy to account for these accidents, nor are we at all satisfied with the theories frequently adduced to account for them. All that is apparent is, that in seasons of wide spread and intense excitement on the supreme questions of salvation and eternity, highly sensitive and nervous people have been carried away in the rush of joy or anguish, so that the nerves of motion and sensation have re-acted in temporary unconsciousness. Mr. Petty never countenanced these manifestations, but looked upon them as things to be neither deplored nor desired.

He was only permitted to remain six months amongst these honest, earnest, revivalistic Methodists, and was re-appointed to Stroud, to make another effort to redeem and revive that branch of the circuit. The appointment was anything but agreeable to himself. He had his feelings and preferences, as we all have, but he lived near enough to God to sacrifice what seemed pleasant to what he believed to be the divine will; that ascertained, he made everything bend and submit. He was sent to Stroud because the authorities had no one at their disposal so capable of meeting the emergent needs of the station. No one was firmer in maintaining the right, few men severer upon hypocrisies and shams, while few knew better how skilfully to mingle kindness and Christian gentleness with the most rigid strictness in the administration of law and discipline. And these qualities were demanded in full exercise in dealing with certain officials of this mission convicted of immorality. In the enforcement of discipline upon these persons a furious storm burst upon him; but it never moved him; bluster, threats, and rage, with all sorts of opprobrium and foul accusations, were all lost upon him. His own calm words were: “I felt conscious that I was doing my duty; the Lord blessed me with meekness, and with courage to oppose sin.” Commercial distress continued to depress and dispirit the people. So extensive was the distress that he says: “Many of our members are starving for want of bread.” But all difficulties and trials notwithstanding, he

laboured on in the name of the Most High, and the station lifted its drooping head, and gave signs of prosperity. Seasons of revival visited several places; and though they had an invalided preacher to keep, there was a good accession to the membership, and a considerable balance of money on hand. He describes the circuit, when he left it, as being in a "flourishing condition." His last day's labour in Stroud was a truly memorable one, for many were converted, and a great impetus was given to the cause. In mingling with the few members who survived some years ago, the writer found them cherishing lively memories of Mr. Petty's saintliness, manliness, and unceasing labours.

In 1829, the Conference appointed him to superintend the Tunstall Circuit, and to assist in the connexional editing. Such an honourable appointment would have unduly elated many young men (for he was not twenty years of age). But while he was gratified at this expression of confidence and esteem on the part of the venerable fathers of the connexion, who ruled at Bemersley, he was humbled before God, and trembled at the magnitude of the duties imposed upon him. The Tunstall Circuit covered a wide area in those days, taking in what is now seven circuits. Mr. Macpherson truly says:—"That to superintend this Circuit, to act as sub-editor, to pursue those studies which were so necessary for his personal improvement as a minister, to attend to the pastorizing of a people so widely spread, and the many other duties, incidental labours continually recurring, was to be placed in a position that could not be regarded as a sinecure." This station was one of the brightest spots in Mr. Petty's history.

Events occurred here which affected and changed all his future career—events which he looked back upon with pleasure and satisfaction to his latest day. Many glorious revival scenes transpired, and great numbers of the slaves of sin were brought into gospel liberty. Scenes such as this occurred: "While I was at breakfast, a backslider came in. I began to talk to her; and the Lord worked powerfully within her. We prayed; and, though she trembled greatly, she could not fully believe. I afterwards got two friends to go out with me to visit those who needed us most. We visited two sisters; as we prayed they trembled and wept. The neighbours flocked in; and God was with us. Visiting two other families, who were affected, we came to another house, where four women lived. They would scarcely let us enter the house; but we got in, though they would not speak nor allow us to pray. They, however, though reluctantly, knelt down; and I prayed. During prayer they were all moved by the power of God, and began to sigh and cry. We rose from our knees, thinking to proceed, but, while speaking to them, and to others who came in, the Holy Ghost wrought powerfully. Each of them began to weep; and

the eldest fell upon her knees, and cried aloud for mercy. We prayed; and it seemed as if the heavens burst open: and the mighty power of God was present. Two women and two girls came in. At first they looked and laughed; but God soon turned their laughter into mourning. They fell on their knees, and conviction seized their guilty souls, and the elder of them shook like a leaf. In a few minutes the two women of the house obtained deliverance, and shouted out for joy. Then came one of the women we first visited. We prayed for her, and in a few minutes she too found peace. The whole family got converted; and we were so overjoyed that we could not sing any longer. We rose from our knees singing, and the glory of God streamed down in an eminent manner. Six souls found forgiveness of sins that morning, and only one in the house went away without this great blessing, and this, though she trembled exceedingly, because she would not cleave in with the offers of mercy." Here is a glorious scene at Burslem:—"In the preaching service the chapel rang with loud Amens, &c. In the love-feast there was much divine power. Sinners were awakened, but I found it difficult to keep the young converts from running before the Spirit. In time, however, the mighty power of God descended, I left the pulpit, and we got to prayer. Sinners were crying for mercy on every side, and soon some found peace. After labouring till I judged it was proper time to conclude, with difficulty I got something like what is frequently termed 'order,' and then called upon all who had found liberty to come into the singers' pew. Ten happy souls soon entered, and with all their hearts joined us in singing—"Praise God from whom all blessings flow," &c. The most important event which occurred to him personally was his realization of the fulness of God's salvation; or, in proper phrase, entire sanctification. He had long anxiously pondered the subject, had carefully read the writings of the great Methodist authors, and was fully convinced of the attainableness of this supreme blessedness. Others may have doubted their privilege and right in Christ, but a serious doubt never crossed his mind. His difficulty was to claim it. To rise to this sublime height his struggles were intense—even to agony—and long continued. He had several times felt "such a weight of glory to descend upon him that he could hardly contain;" but still he faltered in saying that this was the good he so much craved for. On December 11th, 1829, he writes:—"This is a memorable day. This morning God sanctified my soul; he has cleansed me from all sin. I feel I am the Lord's alone. * * * Satan tells me I shall soon lose it; but I feel while I am completely nothing. Christ is my 'All in all.' I am so filled with the Holy Ghost that I can hardly write. I am determined to declare it." That evening, preaching at Bemersley, he avowed his position in

relation to the doctrine. What he understood by this state may be best given in his own words, written many years subsequently in the Connexional Catechism :—"By entire sanctification is meant the complete purification of the soul from sinful defilement, and the unreserved dedication of body and soul to the service of God." And he agrees with Mr. Wesley, the reviver and father of the doctrine in England, that there is not a freedom from "ignorance, mistake, and temptation, and a thousand infirmities necessarily connected with flesh and blood." This doctrine became the staple of his preaching for many years, and great numbers adopted his teaching. A discussion took place between Mr. Hugh Bourne and him upon the doctrine, which appears to us to be a mere logomachy---a question of terminology. As the biographer has inserted Mr. Petty's letter in the dispute, we should have had a statement of Mr. Bourne's views. Were we disposed to enter into this barren dispute, we should decidedly accept Mr. Bourne's terminology as being most accordant with Holy Scripture, Methodist teaching, and the wording of the Deed Poll of the Connexion. But we earnestly deprecate these strifes of words and verbal refinements as inimical to personal holiness and Church life. Let there be the consecration of the whole being to God, sanctification, producing inward and outward holiness; but let us shun these unamiable logomachies. During a year and nine months he laboured assiduously and successfully at Tunstall, giving abundant proof of his ministry. His concern was not how "to get his time over," but how to save men from sin and perdition. By the conscious indwelling of the Holy Spirit all his faculties were exalted and vivified, so that his duties were not performed perfunctorily, but from the unfailing impulse of love to God and men. No wonder that "the whole circuit was on a move." The addition to the membership of the circuit for the year was three hundred. But a serious deduction must be made on account of the reaction which set in during the second year, and which occasioned him unutterable grief. Our knowledge of revivals, which is far from inconsiderable, convinces us that the laws of flux and reflux prevail as in non-spiritual phenomena. Hence great caution is needed in numerical calculations. How this declension affected him is seen in the following extract from his diary: "I am a man of sorrows and acquainted with grief. The immorality of some of our members and the declension of the work of God cause me to mourn to a great degree. Last night it seemed as if I could not bear it; but I was a little relieved by a fit of weeping in my closet."

Mr. Petty was not allowed to complete his two years at Tunstall, owing to one of the most distressing visitations within the records of the Connexion,—the sudden and awful death of the Revs. J. Branfoot and J. Hewitson. On the afternoon of Saturday, Febru-

ary 28th, 1831, as these ministers, in company with a young person, were pursuing their journey towards Hetton-le-Hole, they were ascending the inclined plane of the "Waggon Way," which has just there a double line of rails, on one of which the loaded coal-waggons rapidly descended as the set of empty ones ascended. When about half-way up the steep, the filled waggons were seen approaching. Oblivious of danger the two ministers stepped on to the other line; their young travelling companion getting off the rails altogether, and remaining unhurt. In an instant the rush of the empty waggons overwhelmed and crushed them. Mr. Hewitson was killed on the spot, and Mr. Branfoot was so fearfully injured that he died the same night. It is easy to conceive, but impossible to describe, the consternation and profound sorrow which this catastrophe occasioned in the north of England, especially in Primitive Methodist circles. After the lapse of all these years the names of these two devoted men are held in dear remembrance in the north country by the old Primitives; and not a few of their spiritual children remain unto this day. Sunderland, thus swiftly and terribly bereft of two of its most efficient ministers, appealed to the General Committee in their emergency. An arrangement was made that Mr. Petty should take charge of the Sunderland circuit. To this proposal he did not object, though it interrupted a brightening career at Tunstall; for the tide of success was beginning again to rise. On leaving Tunstall he says that he had never laboured with such profit to himself and such effect and satisfaction to the people anywhere.

If Tunstall circuit extended over a wide field, Sunderland was more widely extended. In one direction the preachers had to walk nearly forty miles. There were about thirty places on the plan, which, with other places since missioned, make seven vigorous circuits. Mr. Petty's life here was one of excessive toil. What with wearying journies on foot, preaching nearly every night in the week, the care and business of thirty churches, some of them not very easy to manage, the visiting of sixty families per week, and the onerous duties of the secretariat of the District Committee, he had a burden fitted more to the shoulders of an Atlas than a frail, ailing man; and only by method, aptness, and unwearied application could he save himself from overwhelming arrears. Nor did he neglect his linguistic and other studies, nor the still more important matter—his own spiritual interests. For some time after the commencement of his labours in Sunderland he was dispirited by the lethargy in regard to spiritual progress and church work so prevalent through the circuit. This occasioned him great anguish of spirit. He could vividly realise the state and danger of sinful men, alienated from God and rushing on to eternal perdition; and his sympathy with God's purpose to

save men was in vital activity. At length his labours, and those of the noble men who were his colleagues, were crowned with abundant success. In one year 693 was the circuit's increase. This good work made his heart leap for joy.

His marriage took place whilst he was at Sunderland. All that need be said here upon that important event is, that every one of the six and thirty years of their wedded life proved how thoroughly Mr. and Mrs. Petty were fitted to promote each other's well-being. The prosperity so auspiciously dawning upon the Sunderland circuit was suddenly checked by a dispute between the coal miners and their employers, which resulted in a general and calamitous strike. Families were ruthlessly thrust from their dwellings; ill-will and even deadly hate was engendered; quarrels and bloodshed disgraced the neighbourhood; while the societies were either embroiled or disrupted, and, as our author says, many became spiritual bankrupts. The utter wreck which took place during these three months most painfully affected the sensitive nature of Mr. Petty, and conflicted with his high spirituality. This is how he writes:—"What destruction there has been at these places (Hetton and Easington Lane) since I was here before. Hundreds have been turned out of their houses, and scores have fallen into sin. This has led me to weep in secret places." There was a decrease of more than two hundred members at the termination of the strike. Another revival, however, occurred, which saved them from ruin. God turned again the captivity of his people. In this revival there were nearly three hundred gathered into the Church.

As at Tunstall Mr. Petty was taken away from his work before the completion of his regular term. It was determined by the Sunderland authorities to send him to a mission which they had opened on the Channel Islands. He left himself in the hands of his brethren, accepting their appointment as the call of Providence. Had he consulted his feelings he would have declined this service. He was abundantly useful where he was; and week by week God was giving him the souls of the people, and the Church was united and happy. But, in this case as in others, inclinations and personal preference were subordinated to duty. It was hoped at that day that the Channel Islands would be a door for Primitive Methodist evangelism into France. The island of Guernsey was the scene of Mr. Petty's operations. His life here was altogether different from that he had previously led. His preaching was mostly confined to one congregation; and his habit of life was sedentary and recluse. It is true he had better opportunities for intellectual pursuits than before; so he devoted himself to master the French tongue, so as to make it the vehicle of thought: for no man can be said to know a language until he can think in it. He also made great proficiency in the Latin, in order that he

might be able to study the vulgate translation of the Scriptures. The sudden change in Mr. Petty's manner of life did not agree with him physically. Seasons of depression set in, arising from biliary derangement. His depression took a deeper cast from the little success he saw in the mission; not that he was without success and good fruit. The congregation rose from one hundred to three hundred; and sometimes he saw people brought to God, while the piety and stability of the Church was greatly improved.

By the Conference of 1835, he was stationed to the Cwm Circuit. At that time this was one of the most important circuits in the Connexion. Its plan contained fifty-five places, exclusive of two branches. There were eight travelling preachers. The physical labour of this circuit was extreme, while the chief pastorate of all these churches entailed great anxiety. Despite the indefatigable labour bestowed upon it, the circuit did not prosper to any satisfactory extent; a spiritual dearth was prevalent. Signs, however, were not wanting to show that, had he remained another year, an extensive revival would have taken place. But the peculiarities of the Dudley Circuit demanded that some efficient administrator, an able preacher, and a man of true spiritual power, should be appointed to it. These qualities Mr. Petty's brethren believed him to possess, and with common consent he was put down for Dudley. The well-being of the circuit had been seriously compromised by dissensions, and by men who bore Christ's name unworthily. The disruption of the circuit was imminent, when Mr. Petty took the helm of affairs. The General Committee was called in, and an attempt was made to allay the disturbance. At this time Mr. Petty writes:—"I fear I may say, with some propriety, 'My soul is among lions.' I am, indeed, in a critical situation. There is an amazing want of spirituality among the official characters generally, and a great tendency to quarrel with each other. Oh, what a hindrance to the spread of vital Godliness! I am, however, encouraged to expect a revival. I am determined to know nothing among men but Jesus Christ and Him crucified. I feel that my whole heart is in the Word of God." His wise combination of firmness and unswerving adherence to rule and right, with suavity and holy influence, saved him and the church in this critical hour. His great anxiety and heavy toils affected his health so seriously that he was often unable to work, and about the same period Mrs. Petty suffered so much that her life was in danger. The difficulties of the station were overcome, and it rose and prospered greatly. During his three years residence an increase of 500 was added to the circuit roll. The failure of his health became chronic, and though only thirty-two years of age, the complication and severity of his afflictions caused the symptoms of age to present themselves prematurely. He says:—"I completed my thirty-

second year. I am a young man in years; an old man in infirmities." This record was made at Shrewsbury, where for two years he toiled, bearing great hardship, and suffering exposure and hunger for his Master's sake, and still contending with personal and domestic affliction. He left behind him at Shrewsbury, as at other places, the savour of a faithful and successful ministry. On his departure the people felt that they lost a benefactor and friend. He says: "We had a sorrowful parting. My sufferings in Shrewsbury Circuit have been greater than on any former station. My health, family afflictions, and mental anguish have been unprecedented. But the Lord has blessed me through all. The circuit has risen out of its difficulties; every department of the work has improved, peace has been in our borders, and the kindness of the people has supplied my temporal necessities." On the Northampton Mission, whither he removed in 1842, Mr. Petty seems to have had the hardest work of his life, with the least satisfactory results. The extent, arduousness, and multiplicity of his labours excite our astonishment, and still more are we astonished when we know the shattered state of his health. So thoroughly was he invalidated that he writes: "Most of the friends think that another year's labour will kill me, or wholly unfit me for the work of a travelling preacher." His sleeping in damp beds, on the floor, or under the hedge when away from home, exposure to extreme cold and rain and storm: all this was enough to try and even break down the strongest constitution, much more one already enfeebled. But Mr. Petty was crushed by the unfruitfulness, and by the spiritual poverty of the churches, more than by physical hardships. At the outset of his work he had to combat and live down a damaging prejudice. A body of religionists, called "Revival Methodists," had made themselves prominent in Northampton and the country around; but they soon became defunct; they produced an unfavourable impression upon the popular mind. The multitude identified Primitive Methodists with these so-called Revivalists, and hence the general sentiment was against them. Mr. Petty and his brethren not only lived this down, but won the good opinion of the public. When he terminated his labours in that station he complained of the "freezing coldness and almost absolute indifference among the people to the claims of religion." Let it not be concluded that he spent his strength for nought in Northampton. The chapel was partly disembarassed of a financial burden, peace and good brotherhood prevailed through the mission, and the general prospect was much brightened; so that Mr. Macpherson is warranted in using these pleasant terms anent the conclusion of Mr. Petty's work, "indications of improvement."

From Northampton Mr. Petty was removed to Wrockwardine Wood, a wide and densely populated district around the Wrekin.

It had been his duty to superintend some of the largest circuits in the Connexion; but geographically this was the largest of them all. There were fifty preaching places on the plan. His first six months was peculiarly distressing to him on the threefold account of his own ill-health, the death of a sister deeply beloved, and the death of a child, his only son. When he could scarcely drag himself to his appointments, owing to physical debility and mental anguish, he nevertheless went; and when from the same causes he could scarcely lift his head, he visited, preached, and attended to the business of the circuit. He repined not, but cried out with the grand reach of faith of the Patriarch: "Though he slay me, yet will I trust in him." He knew the rod was in a Father's hand, and hence he could sing with the Poet Laureate:—

"Be still my heart, and cease repining,
Behind the clouds the sun is shining."

We find him saying: "I long to be eminently holy and useful, but my feeble health prevents my being so active in pastoral visiting and so attentive to my studies as I should otherwise be."

While he was here it was formally proposed that he should undertake the superintendency of the Canadian Missions. He was led to decline this honourable, if arduous, appointment, through the extreme delicacy of Mrs. Petty's health and his own shattered physical condition. The same reasons compelled him to decline a similar nomination to the Australian Missions. Great as might have been his difficulties abroad, they could hardly have been more trying than the difficulties he encountered at home. We find him performing long journies when the roads were nigh impassable through snow-storms, then sleeping upon the cold earth, shivering and restless. About this time he nearly lost his life in a terrible snow-storm. He was almost irresistibly overcome by the desire to sleep as he toiled on amidst the storm, and but for knowing that to yield to this drowsiness would be death, he must have fallen asleep and perished. The result of his three years' work on this station was most gratifying, as well by the generally improved state of the societies as by ascertained statistical facts. The quarterly revenue was advanced £20, and the membership rose from 772 to 938.

Darlaston was the next of those unwieldy circuits Mr. Petty had so large a share in managing. Here his old, inveterate enemy—bilioousness—prostrated him more than ever; but still he laboured with unquenched ardour. God vouchsafed unto his servants an extraordinary outpouring of the Holy Spirit, the result of which was, to use Mr. Macpherson's figure, like a river enlarged by tributary streams until it swept along with increased and accelerated force. In nine months the increase amounted to 530, and in two years it mounted to 700. This good work continued

after Mr. Petty's removal to Dudley, where he was stationed the second time. As heretofore, he was earnestly engaged in studying, preaching, visiting, evangelizing, and directing business and disciplinary matters. Again he was borne on the flood-tide of revival prosperity. At one place so deep and general was the religious anxiety of the people, that not only was the chapel crowded, but people brought seats around the doors and windows, and sat out in the cold and dark to hear the Word of Life. Many of the chiefest of sinners were saved, and at one place a gang of ruffianly reprobates was broken up by the major part of them getting converted. At the December quarterly meeting it was determined to divide the circuit, Mr. Petty going to Brierley Hill, the new circuit. Referring to this glorious revival in his *History of the Connexion*, he says:—"The chapels were crowded night after night, and cries for mercy were heard from persons of all ages and various conditions in life. 'Young men and maidens,' aged matrons and hoary-headed sires of threescore years and ten were seen kneeling at the penitent bench, humbly supplicating pardoning mercy, and were afterwards heard to sing in joyous strains the praises of their God and Saviour. Some persons of decent morals and in comfortable worldly circumstances were found among the new converts, and many a different character, and in widely different circumstances—abandoned drunkards, card players, prize fighters, and even thieves and harlots, became trophies of divine grace. . . . In scores of families a delightful change was apparent. Sobriety and industry, peace and concord, domestic order, cleanliness and comfort took the place of intemperance and sloth, brawls and contentions, poverty and filth, misery and degradation."

In September, 1850, Mr. Petty's life assumed a new phase. He was summoned to London to assume the office of connexional editor. This office had for eight years been filled with distinction to himself and benefit to the Connexion by the Rev. John Flesher, Mr. Flesher having given a higher literary character to our serials than they had previously borne. Mr. Petty might well feel some diffidence at following such a predecessor. It is due to him to say that he never sought the office, or even desired it—indeed, the thing had never entered his mind. He would as soon have thought of being called into the Cabinet of the Sovereign as being appointed editor. That he had many qualifications for the office is evident. He was thoroughly versed in the structure and science of the English language, as well as having a keen appreciation of its capabilities as a vehicle of affluent and beautiful conceptions. He was also versed in the principles which regulate the construction and employment of trope, metaphor, parable or analogy. And taking into account his early scholastic disadvantages, his linguistic acquirements were highly respectable, though

he was not a paragon of learning, or what is called a classical scholar. Those who were privileged with personal intercourse with him knew how intelligently and steadfastly he held to the grand peculiarities of the faith once delivered to the saints. Of the great masterpieces of the different schools of theology we believe he knew but little, but in the writings of Arminian and especially Methodist divines he was well read, and was from intelligent research rigidly Methodistic. Some of his published sermons are fine specimens of clear and logical expositions of the leading doctrines he held with the tenacity of life. We never miss his meaning in rhetorical display. Many people think meanly of what is brought to the level of their understanding. But, as Whateley says; "This is one of the most admirable feats of genius. Many admire," says this acute writer, himself a model of perspicuity, "the profundity of one who is mystical and obscure, mistaking the muddiness of the water for depth; magnifying in their imagination what is viewed through a fog; and they conclude that brilliant language must represent brilliant ideas, without troubling themselves to inquire what those ideas are." Mr. Petty never laid himself open to this castigation; his composition was always neat, perspicuous, and precise. The fault of his writing was, if we may so put it, a lack of energy—or, to use a more expressive expletive, grip. There was too little to impress, to move, or arouse. Under his able and judicious control the magazines fully sustained the character they had acquired under Mr. Flesher, while their circulation was greatly increased. In the transaction of important connexional business, which usually devolves upon the executive in London, his thorough knowledge of preachers and stations, and his practical wisdom and shrewdness were of great service. In all official transactions he was unselfish, honest, and firm; yet, withal, moderate, gentle, and easy to be entreated. The biographer has given extensive quotations from Mr. Petty's journals, written while in London, containing notes of preachers of celebrity he heard, and of important books read, but none of which strike us as of any great value. The note upon Mr. Maurice displays some discrimination and insight into the intellectual character of the preacher, but even here it is clear that he did not enter into the mental habitudes of that remarkable man. And the statement that John Foster was deficient in religiousness is contradicted by the entire scope and bearing of the life and character of that great and good man.

In 1857 his term of office in London expired, and he was appointed to Hull Second Circuit. Between the two Hull Circuits he spent six and a-half years. The principal event which signaled his residence in Hull was the writing of the "Connexional History." To entrust this important work to him was an expression of the

great confidence reposed in his literary skill and historic judgment. Being an official or Connexional work, the honour and good name of the Connexion might be heightened or compromised just as it was executed. How, with all his other duties—none of which did he ever neglect—he found time to arrange his vast mass of materials and work them into a unity and write six or seven hundred pages of letter press, and all in so short space of time, almost passes comprehension. This was a work which could not be done hurriedly—there were so many interests involved, so many parties to conciliate, so many jealousies to steer between, and so many eager eyes to scan the work. This and more than this surrounded the undertaking with peculiar difficulties. Mr. Macpherson truly says that this work is not a romance, but a history. Not a few histories are, after all, but romances founded on fact, in which the imagination has supplied the material, or else the facts have been manipulated to serve a theory. It may be true enough that the admixture of caricature, colouring, and exaggeration heightens the effect, and gives picturesqueness to the writing. This history is not after this type. There was no danger of Mr. Petty drawing upon his imagination for his facts, nor for effect sacrificing one iota of truth. In the digesting and grouping of materials, in reliableness of statement, in clearness of style and manifest fairness of spirit, this work is one of high and abiding excellence. We certainly could have desired a little more life thrown into the writing—that the author should have realized to himself and portrayed with more verisimilitude some of the great scenes he speaks of. To be really true to facts and events a history should be more than a mere catalogue, enumeration, or chronicle of facts. It should be a reproduction of them, complexioned and throbbing with life. But Mr. Petty was not endowed with this reproductive power.

We never saw the sagacious and judicial qualities of his mind appear to better advantage than at the Jubilee Conference at Tunstall, where he was unanimously voted into the President's chair. His grasp and mastery of the business was complete, as was also his control of the debates of the various sessions of the Conference. His authority never obtruded itself, yet it was always felt. In the height of the warmest discussions he was ever cool and self-possessed, ever ready to mediate between opposing sides and suggest solutions of difficult questions—restraining the impetuous, and recalling the wanderer back into relevant topics. We looked upon him in that chair with admiration, as, like a skilful steersman, he held the helm firmly, yet kindly to all who were concerned in the working of the ship; he was often poorly and jaded, yet he never flinched from his post. No man in a similar position ever better deserved the unanimous thanks of the Conference.

Mr. Petty terminated his itinerancy in Hull, for by the Conference of 1863 he was selected to be the Governor of the Jubilee School, Elmfield, York. He would fain have finished his life in the itinerant ministry, but there again his liking was sacrificed upon the altar of duty. It was no light task to organize and start an institution like this. He found able and willing assistance from the secretary, the Rev. S. Antliff, Mr. H. J. McCulloch, and some others. The scholastic work proper was entrusted to a gentleman of the highest competency, while the moral training and physical well-being of the boys devolved upon the Governor. If the expectations of the Connexion were fully met educationally by the ability of the head master, so were they fully met by the piety and tact of the governor. As the biographer says, only the clear light of eternity will reveal the amount of 'good effected in that institution. But additional duties were imposed upon Mr. Petty by the Conference of 1865 in the preparation of young men for our ministry. Thus was conferred upon him the honour of being the first theological Tutor in the Connexion. The Minutes of 1866 says, "That twenty students shall be provided for at York, and that John Petty shall be their tutor." By his standing and extensive acquirements, as well as by his high-toned spirituality, he was most suitable for this important work. Not that he possessed in perfection all the requisite qualifications, but it is affirmed, and we readily adopt the opinion, that no minister in the Connexion was more qualified. His intimate contact with the young men, his lectures upon theological subjects, his searching yet kindly criticism upon their performances, and his fatherly solicitude in promoting their intellectual and spiritual culture, all this was most helpful and stimulating. And but for the irreparable breaking up of his health, the good effects would have multiplied and been more potent.

The frequent and serious attacks of illness which he now suffered "were the precursors of the closing scene." He gave his last lecture to the students, March 31st, 1868, and was immediately afterwards obliged to take to his bed, from which he never rose. Skilful medical help was vain; his constitution was fatally damaged. For a fortnight he suffered acutely, but never once complained. The God whom he had served so long and so faithfully was the strength of his heart. Such exclamations as these broke from his lips: "Consecrated to God! O, what a fulness there is in Jesus! Boundless stores in Jesus! O, I want a more lively sense of the love of Jesus!" On the evening of April 22nd, he calmly closed his eyes to earth, and opened them in heaven, to be for ever with the Lord.

In his summary of character, the biographer dwells upon what was the keystone of Mr. Petty's character,—his eminent holiness, which was not a mere negation, but the co-mingling in his character

of the graces of the Holy Spirit. Not the mere rejection of error, but the full realization of that Spirit which illuminates, purifies, and invigorates the soul. The gift of the Spirit was to him intimate, all absorbing and all transforming. It was no passing visit, no sudden transient illumination, no power fitfully given and quickly withdrawn. His body was the temple, and his soul the shrine of his Saviour. His beliefs were no half beliefs. Heart and intellect were wholly under the law of consecration. He walked with God. Dwelling on that serene and safe altitude, God's glory was the predominating rule of his earthly life, and the moral teachings of the Gospels justified themselves in detail to his inmost consciousness, as the right sort of character a creature should exhibit beneath the eye of his Creator. From this active holiness came the power of his life. He was neither ascetic nor mystic; he never harboured the thought to "bid, for cloistered cell, his neighbour and his work farewell;" he lived in the world to Christianize it. His mind was of a sober and practical cast; yet, when in health, he could be cheerful, and enjoy the works of God. He was the best type of the class of men professing sanctification that we have met with. Many of that class have not appeared very inviting and lovely in the outward aspects of their lives; they have been too uncharitable and dogmatic. Mr. Petty himself leant in many things to narrow and illiberal views. This was the flaw in his public character. The most of his reading and thinking had been in one line. His views sometimes lacked breadth and catholicity. That he was not a faultless man, his warmest admirers will admit; and he had few warmer than the present writer.

In public address, Mr. Petty was unanimated and monotonous. His voice was unmusical, even to harshness; its tone and compass was narrow. His want of imaginative and speculative power, and his opinion that the pulpit was not the place to introduce logical processes, made the material of his public efforts somewhat common place and uninteresting. But when he could rise above his depression from ill health, and was moved by his theme, and inspired by the Holy Spirit, all his powers were in a state of exaltation and *qui vive*,—then the effect of his address was electrical. At such times he himself was quite a study; his frame agitated, his voice raised to a high pitch, his arms extended, and the fire of his eyes appearing through his spectacles; there seemed to stream from him divine electricity, as from a battery when the electric circuit is completed, which moved and infected the entire assembly. The memory of several such scenes remain indelibly with the writer. At a certain district camp meeting we remember his being called on to preach towards the close of the afternoon. He came to the front of the waggon evidently prostrated by suffering. In a low tone of voice he requested the people to come near

the stand, as he was unable to extend his voice. Many looked apprehensive of failure, and the weight of the afternoon service rested with him. He soon found himself in sympathy with his subject and his audience; he rose step by step, till when he had been speaking a quarter of an hour, the scene was something extraordinary. There was the preacher, all his energies roused, his voice heard easily all over the field, his frame quivering, pouring out, not streams of eloquence, for nature had forbidden him the requisite mental qualities and the appropriate vehicle of utterance, but streams of burning words, searching and probing the conscience, driving home the truth with great force; under his word, eyes were moist, and shouts of responses came from the excited listeners. He made many points during the sermon, but his greatest feat was a Greek criticism. This is always a difficult and delicate attempt in public address, and few scholars do it seldomer than did John Petty; but it is tenfold more difficult when preacher and people are excited as they were on that day; but he made the force of his text appear so much greater, the thing was done so clearly, that when the point was made a great shout of response rose from the mass of eager auditors. All were borne onwards with the rush of heavenly emotion. Many scenes like this occurred during his long career.

We have endeavoured to give our readers a fair idea of the biography and the man, and if we shall have induced any one to read and study this capital piece of biography, to aspire after the spirit which moved and animated John Petty, and to become devoted to the sublime service which engaged and absorbed him, we shall not have written in vain.

R. L.



ART II.—ETHNOLOGY IN RELATION TO THE BIBLE.

A SHORT time ago the sciences of Ethnology and Anthropology were regarded as identical. The annual meeting of the British Association for the advancement of Science, held at Bath, 1864, contended that Anthropology and Enthology were synonymous terms, and that both sciences had the same aim and object. This is by no means the case. Ethnology determines the relations of the different varieties of mankind to each other; Anthropology determines the relations of man to the other mammalia. The extent to which man differs from the Chimpanzee is a question of Anthropology, but the extent to which a white man differs from a

Negro is a question of Ethnology. Our business is with the latter—Ethnology in relation to the Bible. The term itself is a compound of *ethnos*, signifying “nation,” and *logos*, meaning “word” or “discourse.” Ethnology is, therefore, the science or description of the different nations of the world; or, more properly, “the different varieties of the human species.”

As to the second term employed in the heading—“Bible”—it scarcely needs a remark. By it we understand pre-eminently the Book, the Sacred Volume, the inspired writings, containing revelations, records, and utterances of truth, without error. “The word of the Lord is perfect.” “The testimony of the Lord is sure.”

The question is now—What is the relation of Ethnology to the Bible? or, What saith the Scriptures respecting the varieties of the human species? In proposing to answer these questions we wish it to be distinctly understood that we by no means ignore the teachings of science; yet, on the other hand, we can by no means subscribe to the statement of certain scientists, “that truth lies only in science.” We think there is as much truth in revelation as in science (human science); at any rate we are far from referring everything to reason as opposed to faith. On the creation of the world, the origin of man, and the unity of the human race, we hold the Bible to be the only absolute authority.

The teachings of the Scriptures respecting the varieties of the human species are:—That they had one common original, possess one common nature, and were the offspring of one common pair. In Gen. ii. 27, 28, we read, “God created man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.” As we know of no previous or after creations of man, but on the contrary are told that after making him “God rested from all his work which he had made,” we conclude that nations of every colour, conformation, and mode of life are the descendants of one pair.

We say further that the construction of the verses, taken as a whole, and the terms employed, support this conclusion. The term “man,” or more properly “Adam,” being applied to both “male and female,” and the plural pronouns “them” and “their” used interchangeably, show that the name is used generically, and was intended to designate the human species. “Among the Jews,” writes the learned Rosenmuller, “Adam was the generic name of the whole species, and used only singularly for the first of mankind and collectively to designate the whole human race.” We therefore conclude that the term “Adam” is not so much a proper name as an appellative noun for the human species; and this primary appellative signification is never lost in the more limited and secondary use of a proper name in the Old and New Testament Scriptures.

The creation of woman, and the names by which she is designated, is further evidence in support of this conclusion. First she is called "woman," then "Eve," or more properly "life." Woman is the name given her by Adam, when in her turn she passed before him to be named. She was found to partake of his nature, and so he makes her to participate in his name. He was called "*Ish*," and so he called her "*Isha*," saying, "she shall be called woman because she was taken out of man." After the fall Adam called her name Eve, "because she was the mother of all living." Dr. Kenicott says: "Adam first called her woman because she was taken out of man, afterwards Eve because he found she was to be the mother of all living—all human beings;" or, as the Chaldee says, "the mother of all the sons of men." Here Eve is evidently spoken of as the mother of all the varieties of the human species; while Paul, in his address to the men of Athens, declares "that God hath made of one blood (or Adam) all nations of men for to dwell on all the face of the earth."

This statement of the Apostle, taken in connection with the command given to the first pair, "to be fruitful and multiply and replenish the earth," indicates that it was the design of the Almighty that the human race should be spread over and people the whole earth. And how remarkable are the overrulings of Providence for the fulfilment of this design. When the post-diluvians attempted an opposition to this design, saying, "Come let us build a city and a tower whose top shall reach unto heaven, and let us make us a name lest we be scattered abroad upon the face of the earth," how wonderfully God defeated the counsels of their pride and wickedness. Read Genesis xi. 4-9, and you find it plainly asserted the people were one. In language, in design and sentiment, and probably in purpose and religion, they were one. To preserve this oneness, and prevent a separation, was part of the end to be accomplished by the building of the city and tower in the plains of Shinar. Here God came down, confounded their language, diversified their forms of speech, disturbed their counsels, making them to differ in speech and opinion. So says Dr. A. Clarke: "Agreeing in nothing but the necessity of separation, they went off in different directions, and thus became scattered abroad upon the face of the earth." Thus it was that God made the very means which they devised as a preventative to dispersion the instrument of its accomplishment.

As a farther evidence of this being the design and purpose of the Almighty, we refer to the prophecy of Noah respecting his sons, and to its accomplishment. Respecting the three sons of Noah and their posterities, a separate destiny was predicted. Upon Ham was pronounced the curse of bondage and servitude;

upon Shem was pronounced blessing; while to Japheth was promised great extension. By the descendants of Shem Judaism and Christianity were established; they occupied the finest regions of Upper and Middle Asia, and were the fathers of the Persians, Assyrians, Medians, the Lydians, and dwellers in Mesopotamia. From Ham and his descendants have proceeded the nations of Africa, servants of other nations, while the descendants of Canaan were the slaves of the Israelites. Japheth, to whom God had promised enlargement, divided eastward and westward, occupying Europe, part of Asia, America, and other places. From him have sprung the Cimmerians, the Scythians, and Moguls, the Macedonians, Greeks, Muscovites, Thracians, &c.; indeed this prophecy is now in a visible course of fulfilment.

The Scriptures, in many incidental expressions, proceed on the supposition of the identity of the human species. The Almighty is styled "the God of the spirits of all flesh." Again, "we are his offspring." Paul, in his epistles, frequently reasons from the identity of the human species, making Adam the federal head and representative of the human race. Rom. v. 12, 17, 18; 1 Cor. xv. 22, 42. It is upon this identity of the human species the doctrine of general redemption is based. God, having made of one nature or blood all nations of men that dwell upon the face of the earth, purposed, by his Son assuming that nature, to expiate its sins, and make atonement for its guilt, "that whosoever believeth in him should not perish, but have everlasting life." Here the assumption is, that we have all one nature, that all who now live, have lived, or shall live, do, have, or shall come from one common stock; that Christ, humanly speaking, came from the same stock, assumed the same nature, expiated its sins, and so provided for all the same means of salvation. There is one race and one Saviour.

It is on this same basis the great duties of humanity and religion are founded. The Scriptures regard us as standing in the same relation to each other. We all are brethren; our duties to each other are the same. We all stand in the same relation to God: he is our Father, we are his offspring; his requirements of each and all are the same, and our obligations to him are the same. We are commanded to "go into all the world and preach the gospel to every creature."

The common origin of the human race is farther supported by the biblical traditions found among all nations. It was to be expected that if all the nations of the earth had a common origin, they would have some common record or remembrance of events, or some common traditional observances and practices. This we find is the case. Traditions respecting the deluge are to

be found amongst nations the most remote and diversified ; while men everywhere have offered up sacrifices to propitiate the favour of their gods. There may possibly be found a few isolated tribes having neither such traditions nor sacrifices ; but this is the result of migratory habits, of civil convulsions, or of extreme carelessness or degradation, while the instances are too limited to invalidate or weaken the general statement.

But against this doctrine of the common origin of the human race there are advanced certain objections. It is objected, in the first place, that Gen. i. 27, 28, assert a plurality of races. This, however, is unsupported by the original, which is more properly rendered, "a male and a female created he them." This interpretation will, moreover, be found to be in strict and critical unison with the Hebrew rule, by which a thing thus spoken of is to be limited to one. Compare 1 Chron. xvi. 13., 2 Sam. vi. 13, &c. Bishop Kidder, speaking of this expression in Genesis, says : "It means one male and one female."

It is objected farther, that the Bible furnishes evidence of different races of men contemporaneous with the Adamic race, because mention is made of "sons of God," "daughters of men," and "giants." By the "sons of God" some are wont to understand "men of a superior order," some "princes," "angels," and others "Sethites, or godly men." By the "daughters of men" some understand "persons of a lower order," others "mankind generally," others "the Cainites, or the ungodly as contrasted with the sons of God." Without staying to dispose of these several interpretations separately, suffice it to say that, in our view, by "sons of God," or more correctly "*eminent ones*," the sacred writer is speaking of the descendants of Seth, Enos, and other pious men, who "then began to call upon the name of the Lord." By the "daughters of men" are to be understood the posterity of Cain.

But what are we to understand by the expression :—"There were giants in the earth in those days?" Does it, as some aver, refer to the remnant of a race who existed on the earth prior to the time of Adam? The word "Nephilim" is supposed to be derived from "Naphal," "to fall upon," or "he fell." Dr. A. Clarke uses the term to signify those "who had apostatized or fallen from the true religion." Luther, basing his views upon Josh. xi. 7, calls the "Nephilim" "tyrants," or "invaders," because they fell upon the people and oppressed them." (See Keil and Delitzsch.) There can be no doubt but the term refers to a people who existed before the sons of God began to marry the daughters of men ; but there is no evidence to regard them as the remnant of a race pre-historic or pre-Adamic. Indeed, there is no evidence sufficient to establish the existence of a race anterior to Adam. The existence of the remains of man and his works in

certain strata is not sufficient to establish the theory unless the exact period can be determined when they were entombed. But this geologists themselves admit cannot be done with any degree of certainty. Moreover, the deposits known by the names of "drift" and "alluvium" are not sufficiently distinguished to warrant any settled opinion on the subject. Nature has drawn no line of demarcation between them, and geologists differ as to the fixing of the line. Indeed, Professors Pictet and Hitchcock, with Sir C. Lyell, are wont to regard the two deposits as forming a single series. If so, the discovery of human remains in drift will by no means prove a great antiquity. Indeed, the discoverer should announce both what he means by drift and the age of the deposit. But, are not the same agencies causing drift and working from the earliest times at work now? Glaciers, icebergs, waves of translation, and landslips, as well as those producing alluvium—oceans, lakes, and rivers, &c.—are now contemporaneous, and may always have been so.

There is the same want of agreement among geologists as to the term "fossil." Lyell, M. Deshayes, M. D'Orbigny, and M. Pictet, all differ in the use and application of this term. The first uses it to express "the remains of all animals and plants found buried in the earth." The second restricts it "to those buried at an undetermined epoch." The third "to those found naturally buried in the earth's strata, but in a state different from the normal and actual conditions of existence." The last restricts it to "those remains found in a deposit formed under the influence of circumstances different from those now passing before our eyes." Before any reliance can be placed upon fossil remains, the term must be made more definite. At present geological evidence is insufficient to prove a fossil man necessarily pre-Adamic. The petrified Guadeloupe skeletons, now in the British Museum and the Royal Cabinet in Paris, were supposed to be of great antiquity; but a better acquaintance, founded on a more extensive investigation, proved them to be of recent formations. The fossil remains found deep down in the rocks, and announced by Schewchzer to be the remains of a child four years old, turned out to be a gigantic salamander. We mention these instances, not to excite ridicule or disgust, but to lead us to be cautious in our adoption of the conclusions of scientific men. It seems probable, nay certain, that there are to be found human remains and the products of man's art embedded in caverns with the bones of other animals recent and extinct. But how is it to be proved that these were contemporaneous? Because they are found embedded in a natural state, is the reply. But, we ask again, how were these caverns formed? What are the changes occasioned by earthquakes and human toil? It is now a generally received fact that the caverns in question

were formed by the operation of "subterraneous streams, which carried into them the bones from without, and therefore those of widely different periods might have been mixed together." Earthquakes often produce great changes in these streams and mix up the various deposits in a chaotic mass. History shows that caverns have been used at all times as burial places and places of execution, the criminal being thrown down, and abandoned to a miserable fate; or, as places of refuge and habitation. Who shall decide as to the changes effected in making these caverns places for habitation or burial? May not human remains have been dug up and mixed with those of extinct animals? Besides this, allowing man to be contemporary with some extinct races of animals, it does not necessarily prove him pre-Adamic. All geological explorations prove man to be among the last of the animals created, while we have undoubted proof that, since the biblical epoch of man's creation, several large animals have disappeared from the globe.

Other objections are based on a difference in colour, form, manners, habits, languages, &c., of different nations. These differences are considered so great and fixed as to preclude the possibility of a common origin. Now, we ask, is there anything in the difference of colour between an Englishman and an African sufficient to constitute a distinct species. We look at the difference of colour between the fair Saxon and the black Negro; we remember this peculiarity has been transmitted from father to son, and from generation to generation, and, at first sight and first thought, we may be inclined to pronounce them radically distinct. But a more extended survey only tends to break down that distinction. These isolated specimens we find are connected by such a series of links, and the transition from one to the other is so very gradual, that it is impossible to say where the line of separation should be drawn. Between these extremes, varieties approach each other by every gradation of tint, by every shade of colour. On the other hand, we find such a constant relation between climate and the colour of the skin, that it is impossible not to perceive the connection between them. The tropics, and the countries bordering upon them, form the exclusive seat of the native black races; whilst the colder regions are the residences of the fairer races; and intermediate countries are inhabited by a people of an intermediate complexion. M. Flourens, a French anatomist and physiologist, claimed for the Negro a distinct mucous membrane, or layer of skin, which, underlying the black pigment, formed the exclusive seat of discolouration, and could only be found in men of a dark colour. This theory has broken down, since M. Flourens himself has found all the layers in a Mulatto, and likewise in the integument of two Charruan Indians. Moreover, the combined researches of several German anatomists

have proved that the outer integument does not consist of membranes, but is of a cellular structure, consisting of several layers of cells. Dr. Gustave Simon, of Berlin, moreover, asserts that the discolourations, occasionally on the skins of Europeans, depend upon the presence of similar cells filled with pigment. "Moles, mother spots, and sun-freckles," he says, "are related to the normal or natural colourations found in the Negro." Dr. Pritchard, in his *Researches into the Physical History of Man*, gives numerous instances observed in different countries in which Negroes gradually lose their black colour, and become as white as Europeans. Drs. Pritchard, Bomare, and Cowper each gives instances of females who, during pregnancy, have assumed a dark brown tinge, varying in its extent and intenseness, but which subsequently disappeared. Dr. Strach gives an account of a man who, after a fever, became as black as a Negro. Indeed, we might go on giving pages of such incidents, all tending to prove that, independently of solar heat, a physical change may take place approaching to that of the African race. "We therefore conclude," says Dr. Pritchard, "from the results of these investigations, that there is no organic difference between the skin of the European and that of other races of men that gives reason to imagine a diversity of species in mankind."

We ask again, is there anything in the physical conformation or organization of mankind opposed to the scriptural theory of the common origin of the human race? Is there anything in the conformation of the skull, or the development of brain, sufficient for the purpose? We read of the prognathous, the pyramidal, and the elliptical skull; but there is no evidence that they are the result of distinct creations. We find these different types of head, with other physical characteristics, to a certain extent prevailing among each variety of the human race. And even among those tribes where a given form of the head is predominant, we find it connected with certain habits and modes of life; and the transition from one of these types to another accord, to a considerable extent, with the accompanying change in manners and habits. Nor is there anything in the average stature of the body, the size and proportion of the limbs and trunk, sufficient to separate these varieties into distinct species; since none of these differences exceed those found in the individual variety.

Most of the differences of conformation existing between different varieties of men may be sufficiently accounted for by the influence of climate, food, mode of living, diseases, and mixture of dissimilar individuals. For an example of the effects of hunger and anxiety, aliment and particular occupations upon a given people, we refer to Ireland. When an effort was made to force the subjection of the province of Ulster to the crown of England, the rebels were

driven from Armagh and South Down to the mountainous district towards the sea. The same race on the other side was driven into Leitrim, Sligo, and Mayo. Ever since that time these refugees have been exposed to the bad effects of hunger, ignorance, and wretched dwelling places. Contrasted with their cognates in Meath, "they have open projecting mouths, with prominent teeth, and exposed gums, high cheek bones, depressed noses, and every mark of barbarism; they are on the average five feet two inches high, big-bellied, bandy-legged, &c., specimens of degradation and misery."* Here you have, with the exception of colour, specimens of the lowest negro type, and degenerate Australian tribes. While others of the same stock under more favourable influences are among the finest models of human beauty and strength.

As examples of the effect of transplantation to a foreign climate, we refer to the negroes imported into central and southern America, the American Anglo-Saxons, and Jews. Carl Vogt and Georges Ponchet assert "that varieties being transported to other climates suffer a diminution of generating power, and ultimately perish rather than adapt themselves to the new influences." But are there not facts opposed to this theory? The negroes imported from Africa into Southern and Central America suffer no such diminution, but are as prolific on that continent. They are said, moreover, to approach gradually in successive generations to the white race. Reiset says, "The negro children of pure race, born in the Antilles, have all the characters of the negro only more faintly developed." Reclus says, "The negroes of the United States have by no means the same type as those in Africa, though their ancestors were imported from Guinea. They have no such projecting cheekbones, thick lips, flat noses, dark wool, brutish physiognomies, and so acute facial angles as their brethren in the old world." Quatrefages assures us that America has produced from the Anglo-Saxon type a new white race called the Yankee race. "These present features of the Indian type. The skin becomes dry like leather, the colour of the cheeks is lost. The head becomes smaller and rounder, and is covered with stiff dark hair; the neck becomes longer, and there is a greater development of the cheekbones and the masseters." And is it not a fact that the Jews, whose race is known to be kept pure, yet scattered over the colder regions of Europe, have assumed a lighter complexion and browner hair, resembling the people inhabiting those countries? The same changes are found in all kinds of animals. We therefore conclude that diversities of physical conformations among the nations of the earth present no valid objection to the unity of the human race.

But are the mental and intellectual differences among mankind sufficient to mark them as of separate species? We are

* *Dublin University Magazine.*

aware that some have declared negroes organically and originally different from ourselves, and have denied them the same mental, intellectual, and moral endowments as Europeans. Georges Ponchet declares them "incapable of progress," and, in some instances, "of civilization." See his "Plurality of the Human Race," chapter v.

That the negro is capable of progress, civilization, and intellectual superiority is asserted by travellers, missionaries, and historians generally. Travellers and historians declare that generals, orators, poets, physicians, mathematicians, and scholars of all ranks have been furnished by the negro race. They speak of an African Euclid, and bishops of apostolic renown. Edwards declares that the representatives of the several African tribes he has seen in Jamaica "are intellectually equal to the Europeans themselves." Captain Burton and Dr. Horton, in their works on West Africa, say, "The negro is just advancing in the path of civilization." Speaking of the moral and intellectual endowments of the negro as originally conferred by nature, Dr. Horton says, "they are the same, or nearly so, as those found amongst the European nations. What difference there is arises entirely from the influence of external circumstances." Missionaries testify to the same moral and intellectual constitution of the negro: "That they have the same elements of moral feeling, the same sympathies and susceptibilities of affection, the same consciousness or internal conviction of accountability, the same sentiments of guilt and self-condemnation, and the same desires of expiation common to nations in every degree of mental culture." Similar evidence to the negro's moral and intellectual capabilities, founded upon his cranial capacity and the organization of the brain, is furnished by Dr. Morton, Dr. Pritchard, Dr. Tiedeman, and Dr. Winterbottom, the latter being for several years physician to the colony of Sierra Leone.

We have similar evidence respecting the moral and intellectual capabilities, and the religious susceptibilities of the Esquimaux, Beuchanas, and oceanic races—nations the most barbarous and degraded; those found destitute of all religious sentiments and notions, and some tribes declared to be destitute of all moral ideas and intellectual pursuits, have nevertheless retained these capabilities and susceptibilities. They may have been found without God, but not without the capacity of knowing him; they may have been found without moral ideas and intellectual pursuits, but not incapable of civilization.

We shall touch lastly upon the linguistic argument. The importance of this argument is such that some have said to establish the unity of languages would be to establish the unity of the human race. Much is now being done in this respect by some

of the most eminent philologists of the age, and some of the most wonderful and unexpected conclusions have been arrived at. The two or three thousand languages of earth are now reduced to some four or five, "each comprehending under it not so many essentially different roots, but so many different idioms of the same essential root." The lexical and grammatical affinities and coincidences between the different languages of earth are found to be so striking that men [of the highest learning have come to the conclusion that, "notwithstanding present varieties, there was at first but one tongue and one speech."

The Indo-European tribe of languages is derived from the Sanscrit, or some earlier origin. The Semitic family is traceable to a similar common origin; while the old Egyptian stands between the two, its forms and roots being a combination of the Semitic and Indo-European. See Bunsen on the "Results of recent Egyptian researches." From the same authority we learn that the Turanian family is allied to the Indo-European, and both might be included under the wider designation of Japhetic. The Chinese and Burmese are allied by grammatical affinities, while the Thibetian writes the monosyllabic languages with the Mongolian—a member of the Turanian group. See Drs. Pritchard and Latham in the report of the British Association, 1847.

The tendency of these researches is to prove that all "the languages of the world are but dialects of one now lost. They are reducible first to families, then to clusters, and then again to a common origin, whence all have evidently flowed." This is the view advocated by Dr. Wiseman in his "Lectures on Science and Revealed Religion." Julius Klaproth, in his "Asia Polyglotta," says, "the universal affinity of languages is placed in so strong a light that it must be considered by all as completely demonstrated." Herder and Balbi are of the same opinion, "that the human race and language therewith go back to one common stock, and no monument whatever, historical or astronomical, has yet proved the books of Moses false." This is the teaching of languages on this all-important subject, and we regard it as a remarkable fact, that in these different kinds of evidence in favour of the unity of descent, one branch is strongest where another is weakest. "Nations, the most linguistically remote, have never had their physical relationship questioned. Others, the most closely bound by linguistic ties, are the most widely separated by physical and geographical differences."

We think enough has been said to show what is the scriptural bearing of ethnology, and that the objections raised to the commonly received interpretation of the Bible are insufficient to set aside that interpretation. We think farther, that a more extensive investigation of the subject would tend to support the com-

monly received chronology of the Bible; but this we must leave for the present. If we give up the theory of a common origin, we must admit an indefinite number of races, which would involve us in greater difficulties. If we admit the common origin of the race, then have we one common Saviour, and one common gospel. And this gospel must be preached to all, with the assurance that "who-soever believeth on the Lord Jesus Christ shall not perish, but have everlasting life."

R. BRYANT.

ART. III.—CIVILIZATION AND THE WARS OF THE
NINETEENTH CENTURY.

THE nineteenth century has now scarcely one-third of its course to run, and it is pretty apparent what are the leading features it will wear in the eyes of succeeding generations. It has been a great century for mechanical inventions and scientific discoveries, for religious and philanthropic societies, for the spread of commerce and of education, and we know now whatever takes place before A.D. 1900 it will not stand in history below its predecessors for great wars. It is to be hoped it will go out like a lamb, but it must be confessed it came in like a lion. The wars of the French Revolution, which had begun in 1792, went on with slight intermission until 1815, when the battle of Waterloo wound up the fierce struggle. The responsibility of that struggle was not altogether confined to one side. Revolutionary phrensy, developing into Imperial aggression, an aggression which seemed to aim at realising the ancient dream of universal empire—this was the crime of France. On the part of the other European powers the fatal mistake was, interference with the internal affairs of the French people, with the view, in the first instance, of suppressing the spirit of democracy, which threatened to overthrow all the thrones and dynasties of Europe. The atrocities of the Revolution had filled them with dismay and with horror, and they marched in the interests, as they supposed, of order and of humanity to put it down, but, in the attempt to extinguish a local fire, they set all Europe in a blaze. They encountered an unexpected resistance, which hurled them back over their own frontiers, and then followed them into the very heart of their territories, to avenge their invasion by wholesale spoliation and robbery.

The special gain to civilization of that unexampled contest might be expressed by the latter clause of a plain, unceremonious

saying, which tells meddlers to mind their own business, and let other people's alone. The principle acquired distinct recognition, that no nation ought to be molested in the management of its own affairs. There can hardly occur a stronger case for the testing of this principle than was afforded by the French Revolution. Considering the state of political science and opinion at that time, we cannot wonder that neighbouring nations, listening to the thud of the guillotine, which never seemed to rest, felt, at last, when the king and queen had suffered, and nearly a million heads besides had been struck off, that it was time to go in and interfere, especially when they were apprehensive that the same diabolical phrensy would spread through the world, unless suppressed with a strong hand. At the cry of murder the policeman is free to break through the inviolability that encircles a private home. If ever the nations were justified in interfering with the internal affairs of a neighbour, it was while judicial murder was so rife in France during the Reign of Terror. Yet the result shewed that the interference was a huge blunder. The lesson then taught to statesmen was taught effectually. When, in 1848, France declared a second time for a Republic, and when, in 1851, Louis Napoleon restored the Empire, no neighbouring country cared to interfere. Lord Palmerston, as Foreign Minister in 1851, erred, by undue haste, in recognising the imperial status of the man whose great ambition was to restore the *régime* of his uncle, to overthrow whom England expended so much blood and gold. The Provisional Government, which took the reins at Paris on the surrender of the Emperor ("gentlemen of the pavement," as Count Bismarck has termed them), a government which had not been elected or approved by the national suffrage, nor in any formal or official way placed in power, was immediately recognised by several nations, while others entered into business relations with it, and withheld distinct and formal recognition only because France herself had not yet recognised. The United States, in its republican zeal, might be hurried into an untimely recognition, but the more judicious decision of England and of other European States paid a really higher compliment to France, for it virtually said, "Anything you please: whatever satisfies you will do for us. We only wait till you make up your own mind; we would not in the slightest degree anticipate your verdict; and meanwhile we are willing to work with the men that are even tacitly accepted by you." In these proceedings we have evidence of the triumph achieved by the principle that each nation should be free to do as it pleases within its own boundaries. It was to be regretted that the principle should have to be learned at such a frightful cost, but, once established, it became the guarantee of great good to the world.

Among the substantial gains to civilization of the wars of the French Revolution ought to be mentioned that body of laws called the "Code Napoleon." Lord Bacon has observed that when "laws have been heaped upon laws in such a state of confusion as to render it necessary to revise them and collect their spirit into a new and intelligible system, those who accomplish such an heroic task have a good right to be named among the benefactors of mankind." Strong views of the criminality of the First Napoleon's career ought not to repress the admission that in this way and to this extent he proved himself a public benefactor. In the digest and improvement of the existing laws of France, which had become a chaos, his active and sagacious brain found a congenial task. In this great work he summoned to his aid the ablest lawyers of the land, presiding at their councils, and frequently sitting six or eight hours a day. He took a prominent part in the debates, and displayed an extraordinary amount of information on the subjects brought under review. Though it was not in his special line, he showed himself fully equal to any of the members of the distinguished board at which he presided. The result was a code of laws which bears his name, and which is a noble monument of legislative wisdom. It became the law, not of France only, but of all the kingdoms which his arms subdued. When his military power perished, and his empire passed away, this one noble achievement of his mind retained its sway, as on the subsidence of the Nile a precious deposit remains to fructify the soil of Egypt. Over half of Europe the Code Napoleon exercises authority, and no mean influence has to be ascribed to it in shaping the civilization of the present age.

Recent events impart special interest to the consideration of the effect of Napoleon's wars on Germany. There is reason to think that if Germany had not been conquered by Napoleon I. she would not have been able to dispose so easily of Napoleon III. Before the close of the last century a deep sleep of unbelief and of refined selfishness had fallen upon the German nation. Frederick the Great had set the example of a cold and cynical scepticism. On German literature he looked down with contempt, while he revelled in the French classics, which at that time were steeped in atheism and licentiousness. Voltaire was on free and easy terms with him, and a resident at his court whenever he chose. The simplicity and self-control that had characterised German life were gradually sapped by the corrupt influence of France. Patriotism died out, and the motto became, "Every man for himself." The ties of moral obligation were loosened : manhood deteriorated : a soft and selfish sentiment infected all ranks, and the French eagles found the half-putrid carcase of the German nation ready for their talons. Prussia fell prostrate before the dreaded conqueror, and by

her fall increased his fame. Berlin became a humble dependent on Paris: the royal successor of the great Frederick a vassal of the Corsican adventurer. In one of the closing years of the last century Beister had said to F. H. Jacobi, "We must not relax our efforts, and then in twenty years' time the name of Jesus in a religious sense will no more be heard." Exactly twenty years after the utterance of this boastful prediction the battle of Jena was fought, and this terrible defeat inflicted by Napoleon upon Germany placed her at his mercy. It was a day of deep humiliation, but it was a day of deep repentance. The misery and terror of French invasion and conquest brought over Germany a burning sensation of shame and a revival of national life. It was bitterly felt that the enforced sacrifices of selfishness and isolation were heavier by far than the losses that might be incurred by virtue and patriotism. Professors in the universities, and nobles on their ancestral estates, set the example of self-sacrificing devotion. To be real and true, though poor and homely, was discovered to be nobler far than to be decked out in the trappings of foreign finery and luscious sentiment. Roused up from her sensual dream, and inspired with new national life, Prussia nobly did her part to drive back the proud invader across the Rhine, and to seize his capital, in 1814; and when he broke loose again the following year, from the isle of Elba, she joined her potent hosts with those of the British in bringing the world-famous struggle to a triumphant close at Waterloo. From that time it was seen that a new and better era had dawned for the North of Germany, as well as for several other lands where the ravages of war had been experienced. A cry arose for education, and the vigour which had been developed, in repelling a formidable invader, took the shape of internal reform. The superior system of compulsory education, which had been inaugurated in Prussia, raised its inhabitants above every other nation in the world in point of intelligence.

Seven years after the battle of Waterloo came the war of Greek Independence. This was a small and harmless affair compared with the wars which had convulsed Europe a short time before. Yet it delivered the fair historic realm of Greece, the country where, in ancient times, civilisation found a congenial home, and philosophy and art were carried to their highest perfection, from a race of conquerors who were the uncompromising enemies of progress. Their presence acted as a dead weight upon the spirit and energies of the Greeks. Not only were they alien in race, in language, in habits, and in religion, but their government was despotic and their ideas were wholly retrogressive. Yet a Cobra-di-capello would as soon have thought of relinquishing its victim as the Turks of surrendering their hold of Greece. The great European Powers

came to the rescue; and by their combined fleets, the navies of Turkey and Egypt were annihilated at the battle of Navarino in 1829. Greece obtained her freedom and was put upon her own responsibility under a constitutional government. It cannot be said that its history since that time has been such as its enthusiastic friends desired and anticipated, but the just national aspirations of the people were fulfilled, and a decisive beginning was made, not only of the process of resuscitating the national vitality—grown torpid by long oppression—but also of rolling back the dark tide of oriental despotism and Mohammedan bigotry, which for nearly four hundred years had inundated regions peculiarly sacred to civilization and Christianity.

After the settlement of Greek Independence, the wars of the British in India formed for a long time the principal reminders that the war spirit was not extinct. With the enlightened views now so extensively disseminated in England, it would have been difficult even for a Tory Government to prosecute that course of conquest in India which has been at once the admiration and the envy of the world. That course began at a time when it was thought to be a right thing for a nation to acquire territory simply for the sake of acquisition, and without much regard to the means employed. One step in the line of conquest led to another, until the greater part of Hindostan, with a population of nearly 200,000,000, became subject to the sovereign of this little island. In 1857 a fearful insurrection broke out, ostensibly because greased cartridges were supplied to the Sepoys, and were suspected by them to be a treacherous means of defiling their personal sanctity, and tampering with their religion, but in reality from a natural repugnance to an alien government and from the irritation caused by various grievances of which they had just reason to complain. English valor and endurance achieved prodigies, and the insurrection was put down.

Notwithstanding many faults and shortcomings, the advent of British rule in India was the advent of a higher civilization, of science and of christianity, and of justice in courts of law, which was a new thing to the people. Even under the government of the East India Company they found themselves well off compared with their experience of Pagan and Mohammedan rule. But the brief, bloody insurrection of 1857 precipitated many improvements. The Company's rule was abolished; there was an end of pandering to the worship of false gods; a new impetus was given to education and commerce, and one of the best governed realms of the earth to-day is British India. The Hindoos themselves confess, especially the educated among them, that never in their history were they so advantageously situated as now, never so secure against war from without, and disorder and private injustice from within.

The Crimean war is regarded by an increasing number of people in England, and by persons too who are by no means members of the Peace Society, as a great mistake, as an attempt to bolster up an effete government, doomed by its inherent corruption and decrepitude to go to pieces. The speeches of the Right Honourable John Bright against that war are a monument of his almost prophetic sagacity. They excite our unqualified admiration for the daring honesty with which they opposed the tide both of aristocratic and popular opinion, for the scathing invective which could not soon have been forgotten by those who were the objects of it, and for a cogency of reasoning which only political madness at the time could have resisted. With these speeches on record, and with the awful example of the Franco-Prussian war before their eyes, it is disappointing to find the leading newspapers of the country, on the first provocation from St. Petersburg, in the shape of a note by Prince Gortschakoff, writing up the war spirit to a white heat and appearing quite ready for a second Crimean campaign. The first was a mistake on both sides, but all the more on that account it became an illustration of the wonderful way in which Providence brings good out of evil. The least that is to be said of it is, that neither in Russia nor in Turkey did the highest interests of civilization go back after it. But much more may be said. The result of the war was very painful to Russia, and broke the proud heart of her Czar; but her humiliation did her good. It led her to see that she was not perfect, and to desire amendment. She freed 22,000,000 serfs, and entered on a course of internal reforms and improvements which have raised her considerably in the estimation of neighbouring nations. As to the Turkish government, it came more than ever under the influence of Western ideas, and especially of England, by whom it had been befriended, and has since then allowed an amount of religious toleration in its dominions not enjoyed in the majority of countries professedly Christian. "The torpid nuisance," as Mr. Carlisle has denominated Turkey, was rendered as innocuous as it well could be to be above ground.

The civil war in America, so far as the South was concerned, was the direct result of an infatuated resolve to uphold and perpetuate the system of slavery. It may be quite true that at first the North fought only for the preservation of the Union; it is certain that the South fought for slavery. There was a time when this tiger's cub could have been easily strangled, but that time was allowed to go by, and the system grew to such monstrous proportions that even the free states entered into a compact with it, and became infected, more or less, with its demoralizing spirit. They were bound by laws of their own making to restore the fugitive slave to his master, they became possessed of a contempt for the black man,

and would not allow him to work in the same shop, or to worship in the same church with whites. They were guilty of complicity with the evil system, and when the day of reckoning came they had a heavy sum to pay. The war raged for four years, and hardly could a war be pointed out in Christian times wherein more lives were destroyed between two belligerents, or more money wasted in so short a time. When it was over, and the gain to civilization was computed, it was found that for every year the war lasted, a million slaves had obtained their freedom. The total number of the slave population was about four millions, and the sword cut their fetters in every state where they were found. The boast of Cowper that slaves cannot breathe in England, that they but touch our country and their shackles fall, became also the boast of the Americans. The standing reproach of the free institutions of America, the one thing that crippled and almost nullified their influence for good throughout the world was buried in a bloody grave. Almost the beginning of the war put an end to the kidnapping of negroes, which had been secretly carried on by United States' vessels on the coast of Africa; the end of it saw the freed negroes raised, not merely to the possession of personal freedom, but to the advantages of education and to equal electoral rights with the white population. Their conduct and their progress since that time have disappointed their foes and amply fulfilled the predictions of their friends. The scars left by the war upon the nation are still ugly, but their marks are preferable to that running sore which was surely draining away its very life. The house of bondage kept in the South was a lazar house; it bred moral corruption, and it must eventually have tainted and destroyed the whole nation. If the question had been, "Shall slavery be blown up by gunpowder or by discussion? Shall it succumb in four years to physical or to moral force?" no right-minded man could have been at a loss to answer. But now that all is over, and the dread reality is chronicled as fixedly as the Punic wars on the page of history, the true lover of humanity would hesitate to cancel the record, even if he could, if at least the condition of its cancelling were the restoration of slavery. He would hesitate to pronounce a short war worse than continued slavery; and he would be disposed to say, Let the few hundreds of thousands of victims of the war sleep on in their gory shrouds rather than four millions of human beings should go back to a condition of living death for generations yet to come.

The sentiment of nationality has always been strong, because it is a natural sentiment, but it has been overruled till this century by the power of kings, in whose interests it seems to have been tacitly admitted that armies ought to bleed, and citizens be bought and sold, and territory adjusted. The very word kingdom is an embodiment of this egregious falsehood. But the rising senti-

ment of nationality has asserted the superiority of the claims of a whole people to consideration in the adjustment of political boundaries to the claims of a few royal houses, however ancient their pedigrees. Community of race and temperament, of manners and customs, of ideas, of language, and of religion, creates a loftier barrier than the Alps, and a broader mark of demarcation than the sea. Rivers and hills are incapable of arresting the flow of sympathy and the intercommunication of thought. No number of imperial decrees or of bristling forts can enforce silence on the voice of nature. That people who are really alike in national characteristics should bind themselves together for the purposes of internal government and external defence, seems as natural as that a family should dwell alone and that their house should be their castle. In the practical acknowledgment of these providential influences we have the best guarantee for peace and progress.

The sentiment of nationality has in this century commenced its victorious march. It has encountered, as was to be expected, resistance from the vested interests of royal dynasties and ancient aristocracies, and this resistance has culminated in war. The upshot has been that vested interests have been beaten, and the people have remained master of the situation. War has lessened the chances of war. The number of separate governments and of possible belligerents has been diminished. Chronic, irritating grievances have been extinguished. The efforts of patriots and the generous aspirations of the people have been crowned with success. Beyond that immediate success there will be great ulterior consequences. A new note has been sounded in Europe, an important principle asserted, which rulers themselves show signs of believing, viz., that governments are made for the people and not the people for governments. Loyalty has passed into patriotism, and a long stage travelled towards the point where even patriotism will develop into philanthropy.

Until 1859 Italy was divided into a number of petty states, which were for the most part as illiberal as they were weak. They were dangerous only to their own subjects. The only real power in the peninsula was that of an alien. The baleful shadow of Austria, then one of the most bigoted and despotic governments in Europe, rested upon the fair provinces of Venice and Lombardy. To dislodge that power, save by foreign arms, seemed about as easy as to shift the Appenines. The country seemed doomed to division and decay. Suddenly Louis Napoleon, who was then strutting his little hour before the astonished nations the most powerful personage to be seen, espoused the cause of Italian Independence. He set out at the head of a powerful army with the professed determination to free Italy from the Alps to the Adriatic, and though his performance fell short of his promise it was of in-

calculable service to the cause of European freedom. Blood flowed freely at Magenta and Solferino. Austria was compelled to surrender her hold of the rich domain of Lombardy. The constitutional kingdom of Sardinia, which was Napoleon's ally in the campaign, received the ceded territory. Soon after this the neighbouring Dukedoms voluntarily joined Sardinia and ranged themselves under the sceptre of Victor Emmanuel. Then came Garibaldi's victorious march with his insurgent band through the kingdom of the Two Sicilies, and the diminution of the Papal States by means of the Italian troops. These movements were effected with very little sacrifice of life, because the people were ripe for the change of government effected.

Much had been done, but the unification of Italy was not yet accomplished. Each step of its deliverance thus far had been effected by means of war, and it was probable that there must be further sanguinary struggles before the goal was reached. Venetia was still held in the grasp of Austria, and Rome, the historical metropolis of Italy, was still ruled by the Pope-king, whose government was generally pronounced the worst in Europe. For a few years the tide of liberty and unification was arrested, when a new ally appeared upon the scene. The numerous states into which Germany was divided, although they had less cause to complain of despotic treatment than Italy, had long been yearning for the unity of the Fatherland. The first step towards this unity was the wresting of Schleswig-Holstein from the dominion of Denmark. Whatever may be said of the motives of Austria and Prussia, the two leaders in the attack, the wishes of a majority of the Schleswig-Holsteiners were accomplished and the foregone conclusion of Germany was ratified. It was hard for a little gallant state like Denmark to be pounced upon by two of the great Powers together and deprived of a large portion of her territory, but it was harder still for the people of a German province to be kept against their mind under the Danish rule, alien as it was to them in blood and speech. It was with considerable satisfaction that those who sympathised with Denmark saw the two robbers, as they deemed them, shortly begin to quarrel over their spoils. In commencing that quarrel Prussia had the advantage of her antagonist, in that she represented two nationalities, while Austria was the champion of division and oppression. At the very time when Prussia was wishing to be rid of Austria's presence in the Germanic Confederation, Italy was longing for her riddance in Venetia, and it was evident to both that the cause of the one was the cause of the other. An alliance was entered into between Prussia and Italy, and Austria found herself assailed on two sides at once. The murderous conflict of Sadowa broke the back of her power in one day, and sent her home to work

much needed and long delayed internal reforms, and to discover in her bitter humiliation that civil and ecclesiastical despotism was as unable to stand against modern progress as the musket had been to match the needle gun. Venetia was added to the realm of young Italy, and the North German Confederation marked a second and great step towards the complete unity of Germany.

The sudden and extraordinary growth of Prussia's military power irritated the pride and excited the jealousy of France, but by the cunning diplomacy of Count Bismarck, "the man of mystery" was appeased and the evil day postponed. From this time, however, the position of France became similar to that which Austria had just occupied, and from which she had been so ignominiously driven. For who was it that now stood in the way of German unity? It was France. And who was it that denied to Italy the accomplished unity, for hope of which, so long deferred, her heart was sick? Again it was France; and she was evidently seated in Canute's chair without Canute's good sense. It is true the French hosts were withdrawn for a while from Rome under a convention with Italy, but they returned as soon as the Garibaldians poured into the Papal States, and Italy hesitated to drive them out. The battle of Mentana was fought; the powers of the Chassepot were tried upon the patriots, and many a red shirt was riddled. Liberty, just on the threshold of her triumph, was checked, and Rome once more garrisoned on behalf of the Pope by the most famous military nation in the world.

The defeat at Mentana was a disappointment to liberals and to Protestants everywhere; it seemed at the time as if war had cast its sword into the wrong scale. But time brought an astounding explanation of the mystery. But for the defeat of Garibaldi at Mentana, in 1867, Pius IX., we may depend, would never have summoned his OEcumenical Council at Rome in 1870. Under the protection of French bayonets, that Council of 800 bishops assembled and put the top stone on the edifice of the Papacy. They did a foolish and a wicked thing when they set themselves in opposition to the advance of civilization, and when they invested a mortal man with one of the attributes of Almighty God. But it was to the advantage of the truth that a great spiritual despotism should fully unmask itself, and proclaim its own folly and presumption. If an evil system will not allow itself to be cured, the sooner it commits suicide the better for all men. On Wednesday, July 13, the Pope promulgated, in the church of the Vatican, the dogma of Infallibility amid a terrific storm of the elements. Two days afterwards the tempest of war, compared with which the elements of nature are mild and merciful, burst upon Europe. The candidature of a prince of the House of Hohenzollern for the Spanish throne became the hypocritical

pretext for France to let slip the dogs of war upon Germany. Men held their breath in dismay as they looked on at the commencement of the campaign, for never before had two such powerful combatants, furnished with such destructive weapons, entered the lists against each other. On the part of Germany was the determination not to be invaded, not to lose one inch of territory, and not to be dictated to by a foreign power in the management of their internal affairs. On the side of France was the desire to seize upon the Rhine provinces, if not on Belgium, to keep Germany divided and weak, to assert the old French authority in European affairs, and to redeem the fading prestige of the Empire by the lustre of a new success. But the Imperial Government reckoned without their host. They had reckoned on the defection of South Germany from the cause of Prussia, but lo! they found that their wanton attack had proved an electric spark which had fused all Germany into one and raised a patriotic enthusiasm deep, solemn and sublime. The Emperor had chosen his own time, yet no sooner had he given the signal to commence hostilities, than he discovered that his own army was unprepared, and that Germany was ready. Day and night and night and day the Teutonic legions poured on to the Rhine. Never in all history was there such a deep and rapid torrent of armed men directed, with perfect order, to the point of danger. There was an oppressive pause, and it was wondered why the dreaded Emperor delayed to strike. Then he did strike, by enacting a theatrical piece at Saarbruck, at which, despite the solemnity of the moment, men could not forbear to laugh. Next Germany took her turn, and showed herself in earnest. At the storming of Weissenberg, followed immediately by the battles of Woerth and Forbach, France sent up to the heavens a shriek of agony. In haste the marines, that had been intended to be poured into the North of Germany, were recalled from the fleet; and the garrison at Rome, which for twenty years had been a standing menace and insult to Italy, and an upholder of a system of superstition and despotism which was a burlesque upon the enlightenment of the age, had plenty to do to save its own country, and let Italy alone. The battles of Metz, and the surrender of McMahon and the Emperor at Sedan, followed quick upon the first staggering blow that Germany had delivered. The lion's skin dropped from the donkey that had long kept all the beasts of the wood in terror. Italy felt that she had no longer anything to fear from France: and her Government coolly advertised in the newspapers of Florence their intention to be at Rome by the end of September. It was no idle boast. All the anathemas and the prayers and the spiritual terrors wielded by the infallible bishop of the place, backed by a show of fight from the Antibes

Legion, were unable to keep the Italian troops outside the gates of Rome. They entered, and that throne which had stood for more than a thousand years, the bulwark of bigots, oppressors, fanatics, and irreconcilables, fell, we believe, to rise no more. As with the stroke of a magician's wand it had vanished. War had done it as the immediate instrument, a war of insignificant dimensions, a mere street broil. But it was the existence of a great war at a distance that made the success of this small affair possible. Let no one say that the hoary-headed despotism of Rome, stained with the blood of innumerable martyrs, fell easily at last. The real battle was fought in France, and the shock of it made the earth tremble. Not on the Tiber, but on the Saar, on the Moselle, and on the Meuse the long-standing question was settled. Other issues are of course involved. Spain has already proceeded quietly to elect a constitutional monarch after its own heart. The negotiations for the union of the Southern States of Germany with the North German Confederation have been completed. What may be the gain to France, as a set-off to all the shame and loss and misery, it is not for us to predict with confidence; but it may be hoped that she will beware in future of trusting her destinies to a paternal, irresponsible government; that she will put a higher estimate on the advantages of peace, and a more modest estimate on her own position among the nations; and that she will awake from the sensual dream, in which she has so long slumbered, to that moral earnestness which alone is required to turn the high talent of her people to rich account for the good of the world.

Civilization has reaped certain great advantages from recent wars, but let it not be forgotten that it has paid a heavy price for them. That the result has been no worse; that it has been, in many respects, so happy, so favourable to civil and religious liberty, ought to be to us no slight proof of an overruling Providence which succeeds in bringing good out of evil. It does not shew that war is a thing that should at any time be gone into with a light heart—that it is an instrument to which there should be early recourse. It does not even demonstrate its lawfulness in any case. Providence is not a rule of conduct. The fact that divine skill and strength can bend an evil thing to some beneficent end does not warrant us in becoming parties to the evil. Leaving untouched the abstract question of the lawfulness of war under any circumstances, there are weighty considerations that should dispose all right-minded men to leave no stone unturned for the solution of political problems by moral means. For if by these means political differences of nations can be accommodated, they are infinitely preferable to war in many respects. There would be a saving of incalculable misery, and the prevention of crushing national debt, to say nothing of the hideous moral evils which war invariably

brings in its train. Every victory gained by moral means would nourish and strengthen moral principle in the heart of a community. So many triumphs have been achieved by discussion in England that the conviction has taken fast hold of the country that it is competent to any lawful task. If your cause be good, you have only to work and wait and you will win. And a good cause won by moral means is worth a thousand times more than a cause won by brute force. "The weapons of our warfare are not carnal but mighty." Truth, justice, generosity, forgiveness, prayer, faith in God, self-sacrifice—these have more force than steel and gunpowder. It is to be hoped that recent legislation with respect to Ireland will be the means of conciliating the good will of the Irish and making any such movement as Fenianism impossible in the future. It has been already hinted that had America been just to the negro at an earlier period of her history slavery would have died out, and the South would never have thought of secession.

There are cases in the quarrels of nations where the danger of war springs from the hurt feeling of the party that is wronged, and it is precisely because they cannot get justice that they are impelled to go to war. Yet forbearance may apply where justice finds no place. Even if it were a forbearance to the death of many—who would in that case be martyrs—the loss in life would probably be less than an appeal to arms would cost, whether successful or unsuccessful. It may be calculated that any righteous cause will gain more by the death of its friends than by the death of its enemies. It is this that explains the rapid subjugation of the Roman empire by primitive Christianity. The first Christians never dreamed of resorting to the sword for the propagation of their faith. The same secret casts light on the grand success of the Reformation of the 15th century. And it has recently received another illustration as beautiful and complete as heaven could make it. Mr. Ellis has shewn in his Martyr Church of Madagascar how the Christians of that island were restrained by the advice of the missionaries from attempting any violent measures to obtain deliverance from the cruelties so long practised upon them. The persecution lasted twenty-six years: it was borne without retaliation, although—as there were persons of all ranks, slaves, artisans, soldiers, officers in the army, princes of royal blood, who had given their adhesion to the new faith—there would have been some chance of success had they got up an insurrection. Happily they relied on moral means, and they gloriously triumphed. Persecution deepened their faith in their principles, and rapidly multiplied in secret their adherents, and now Christianity occupies the high places of the island, and bids fair in a short time to imbue with its divine ideas the whole of the population. The Queen herself and the Prime Minister, to whom she

has lately been united in marriage, are baptized Christians: the places of worship are crowded: schools are springing up on all hands and flourishing: the idols are extensively abolished, and in those spots where Christian natives sank in flames or fell beneath the cruel spear, or were hurled over the hideous precipice, Gothic churches stand in commemoration of their constancy to the faith.

It would be a great mistake to suppose that war, even in a righteous cause, is always successful. It has repeatedly failed the Poles. It failed the Hungarians in 1848, though Kossuth was their leader. It has not saved the Circassians from being absorbed by Russia. It did not deliver Egypt from vassalage to Turkey, though its forces were under the direction of the powerful Mehemet Ali, and though, as a country, it had an antiquity illustrious for arts which made Greece look quite modern. When the Huguenots, on the Revocation of the Edict of Nantes in 1685, submitted to the spoiling of their goods, and obeyed the Master's direction, "When ye are persecuted in one city flee to another," though France was incalculably injured, several neighbouring nations were correspondingly benefited. Switzerland, Prussia, Holland, and England were built up into moral and industrial strength: the cause of Protestantism was consolidated. But when the Camisards, thirty years after, tried the sword in Languedoc, though they maintained a gallant struggle against the great army of France for five years and achieved marvels, they not only lost their cause but brought stains upon it by reprisals and atrocities such as are difficult to avoid when once the war fever is kindled. Whereas, deeds of moral heroism are an eternal excellency, a joy of many generations. They always smell sweet. Time has no power to turn them to corruption.

The conclusion of the matter is, that while we have reason reverently to acknowledge the hand of God in compelling the dread calamity of war to promote, on various occasions and in various ways, the cause of liberty, of religion, and of civilization, war itself is a caricature of civilization and a grinning death's head, mocking a religion of love; and it behoves all good and honest men to lend their influence to put an end to war, to induce governments to carry their disputes into an international court of arbitration, and to exhaust all moral means before they once think of an appeal to the bloody arbitrament of the sword.

H. K.

ART. IV.—GOD'S FAITHFULNESS NOT INVALIDATED BY MEN'S FALSEHOOD OR UNBELIEF.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged."—Rom. iii. 1-4.

EITHER the Apostle asks himself these questions, or he personates a Jewish objector as asking them. It is of little moment which of these notions we adopt. The writer may be simply discussing his own words and guarding them at those points which were most likely to be assailed. We think this was the case. But if it is thought more dramatic to picture a combatant entering the arena of controversy and measuring swords with the Apostle and putting him upon fence and answer, there is no serious harm done by such a play of fancy. It gives embodiment to the argument. It pleases some to witness a wrestling match in logic.

Amongst the imaginings which interpreters have indulged in, one is, that some Gentile christian, glorying in seeing the Jews humbled to the level of the general world, is supposed to ask in triumph, "What advantage then hath the Jew? or what profit is there of circumcision?" This is certainly far-fetched and foreign to the purpose on hand. We would be safe in conceiving of the writer as taking his own reasonings to task without a second person being thought of. But if for the sake of dramatic effect or lively perusal, we must introduce an antagonist, by all means let him be a Jew, whose feelings are hurt at the supposed injury done to himself and his brethren by the free open doctrine avowed in the foregoing context. Such a person is most nearly concerned in the point of dispute. Besides, our Apostle was not in the habit of encouraging Gentiles to treat the Jews with contempt or ruthless taunt. On the contrary, he was very tender of his brethren, and conciliatory towards them as far as truth and principle permitted. The leading point insisted on in this section is, that *God's faithfulness is not invalidated by men's falsehood and unbelief.*

Verse 1. "What advantage then hath the Jew? or what profit is there of circumcision?" If the Jew, notwithstanding his association with the covenant people and despite his outward circumcision, is a condemned sinner, how can it be made out that his being a Jew is of any value to him, or his being circumcised any benefit?

Advantage is a term easily understood. It conveys the idea of one person having more than another, being above or in *advance* of him. Being stronger, richer, wiser, or more closely related to wealthy or privileged persons than his neighbours are, we say he has the advantage. Up to the time of the Incarnation the elect nation had the superiority over the rest of the world. The distinguishing badge of circumcision was a benefit. It singled them out, as a marked and model people, to be the instructors and benefactors of mankind. The non-improvement of their advantage is no disproof of its existence. A man may be stronger than another and not use his strength rightly, or richer and not make right outlay or distribution of his wealth, or more privileged and not enjoy his broader charter. The questions asked in the first verse are answered in

Verse 2. "Much every way; chiefly, because that unto them were committed the oracles of God." Their advantage was "much." This word touches it in the gross amount. But the accompanying words, "every way," throw it out into severals, and suggest particular benefits branching off into varieties. "Every way" may mean in every respect, as, in respect of pedigree, religious liturgy, good laws, valuable instructors, a special providence protecting their national interests, and above all the honour of being the progenitors of the Messiah. These particulars are not named; but the expression "every way" is adapted to suggest them. The writer leaves several things to be supplied. He hints them in the indefinite clause "much every-way," as if there were prerogatives not a few. One, and only one, he names. Thoughtful persons, wishful to follow the idea to the very goal, are disappointed in finding that of the many distinctions indicated only one is adduced. Instead of saying in what ways Jewish pre-eminence appeared, he simply adds, "chiefly because that unto them were committed the oracles of God." This would be more remarkable still, if we adopted the translation which some propose. Some render it "first" or "in the first place." A first being given there ought at least to be a second, if not a third and fourth. True, our translation does not say first, but "chiefly." It is nevertheless abrupt to break off with a single instance or example after it had been signified that the advantages are numerous. After giving a principal benefit he drops the rest out of notice and allows his pen to go off upon another track. What can we say to this? Is an apology needful? Reverence for the inspired word forbids our charging Paul with inadvertency or slip of memory. We dare not say that he forgot himself, or stumbled by accident upon a new course of thought. We prefer to think that he intended to stop after naming that one chief favour. In a remoter part of the epistle (chap. ix. 4, 5) he gives a list of Jewish privi-

leges which sufficiently supplements the brief and broken notice in the verse on hand. We do not say that he omitted here, in order to supply there, or that he amplified there because he cut short here. We would rather account for the incompleteness of the passage by explaining it into the rhetorical figure called *anacoluthon*, which writers sometimes indulge in. Such a figure occurs in the first chapter of this epistle at the eighth verse—"First, I thank my God, through Jesus Christ, for you all." If you read patiently through the chapter, and beyond it, you will find no second in relation to that first. We must not bind the inspired penmen any more than we bind other authors to amplify and exhaust every thought which they incidentally touch. They are at liberty to go by the general rules of composition, and to use up rhetorical figures. The one instance of prerogative brought into view is certainly a noble one, and worthy of selection: "Because that unto them were committed the oracles of God."

"The oracles of God" we take to mean the Scriptures, or the truths therein contained, whether precept, promise, or threatening, instruction, warning, or prediction. These writings came by portions in successive ages, and are now gathered in book-form into one mass or body of standard truth. An oracle carries in it the idea of authority and certainty, especially a divine oracle. "And the counsel of Ahithophel which he counselled in those days was as if a man had enquired at the oracle of God." (2 Sam. xvi. 23.) Oracles were distinguished for brevity of utterance, characterised by intensity, significance, and depth of import. Their responses were often expressed in aphorism, proverb, or sententious saying. So in the fourth verse the word "sayings" occurs in such allusion. Also the term employed for oracle is itself a diminutive in the original text, hinting at the customary brevity of oracular response. The answers obtained from the Urim and Thummim in the old dispensation, when the oracle was consulted on state occasions, were of this kind. The Lights and Perfections are no more consulted now. The truth on all momentous matters having been fully brought out and embodied in a book divinely inspired, that book becomes henceforth the oracle for all who will consult it, and abide by its direction.

The entire book has grown to some bulk, now that the canon is complete. Nevertheless it still boasts the full brevity of an oracle. Considering that it has been the growth of ages, that the secretaryship has been in many hands, and that it is intended as a handbook for universal man, its compass is a matter of surprise. There is a studied brevity in its pages. The purpose has not been to make it as large as possible, by putting into it every item of second-rate interest. There has been a careful exclusion of minor records. Great pains have been taken to put nothing in but

golden truth and precious material. Of the countless miracles of love which Jesus crowded into his brief ministry, a mere fraction of the whole number is recorded in order to keep the volume within a readable compass, whilst yet there is a sufficiency to answer the purposes of faith and practice: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John xx. 30, 31.) "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John xxi. 25.) There is such a swarm of proof passages for the point on hand that we are tempted to be lavish in quotation. We give but one more. Amid the wonders of Apocalyptic vision, the New Testament seer was eager to cover his parchment with a new disclosure which he judged worthy of record, and was on the very point of putting it down when his pen was arrested: "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from Heaven saying unto me, seal up those things which the seven thunders uttered, and write them not." (Rev. x. 4.) All things considered, then, there is oracular brevity in the Bible. Also there is comprehensiveness and adaptation, meeting the necessities of all who consult the oracle, as is hinted in that reprehensive passage, "For when for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." (Heb. v. 12.)

In our explanation of the clause "the oracles of God," we have assumed that the contents of the entire scripture are meant. We are aware that other explanations obtain concerning it, as that it meant the Decalogue, or the ancient Covenant, or the Promises, or the Prophecies relating to the Messiah. We think all these are included and more than these. Under the age we live in the New Testament writings are to be added, though to the ancient Jews the oracles were in smaller space. The oracular book, enlarged in its contents, and taken out of the hands of Hebrew keepers, should be dearly prized by us, and reverently submitted to as our ultimate appeal. It is the standard of religious truth. It is the test of moral teaching. It supersedes priest and prophet, voice and vision, dream and impression. "If any man speak let him speak as the oracles of God." (1 Pet. iv. 11.)

"Unto them *were committed* the oracles of God." The preferable rendering is, "They were intrusted with the oracles of God." The words, "unto them" are not found in the original text. Had

our translators followed their custom those two words would have appeared in italics. The proper nominative of the sentence is the Jews already spoken of in the first verse in the collective singular, "What advantage then hath the Jew?" meaning all the Jews. So here, looking back to that antecedent, it is said, "they were intrusted with the oracles of God." This is just a matter of grammar. The general sense is the same whether you say "the oracles were committed to them," or, "they were intrusted with the oracles." In literary correctness the oracles are not the subject of the sentence, but in objective relation to it.

It is not said that the oracles were given to them to be their own, to do with as they pleased, to use or abuse like irresponsible proprietors. Committed or intrusted signifies put into their custody, to take care of, to preserve and perpetuate, and hand forward to posterity uncorrupted and entire. Of course they were to have a benefit from these oracles. They were not barely trustees. They were expected to keep the vineyard, but allowed to drink of the wine. They were guardians of the fountain, but permitted to drink of the water. They were librarians, with the privilege of free perusal. They were expected, however, to pay scrupulous attention to the documents, not to lose them, nor corrupt them, nor to mix them with common literature. The meaning of the word "commit" is to put something into the keeping of some one, with a view to preservation against a given period. Thus we commit our highest interests to the custody of our Maker and Saviour: "Into thy hand I commit my spirit." Ps. xxxi. 5. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. i. 12. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator." 1 Peter iv. 19. Although not precise parallels to the clause in hand, these passages are good illustrators of the term commit. We quote them for this purpose, and also to mingle practical instruction and earnest exhortation with severe exegesis. As strictly parallel and suitable, we quote the following: "According to the glorious Gospel of the blessed God which was committed to my trust." 1 Tim. i. 11. "The Gospel of the circumcision was committed unto me." Gal. ii. 7. "A dispensation of the Gospel is committed unto me." 1 Cor. ix. 17. This commission was to be transmitted and conveyed forward to others. The trust can only be during the natural lifetime of the trustee, but he has to take care that other eligible persons be brought in to share the responsibility with him, and to sustain and strengthen it when he becomes incapable: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." 2 Tim. i. 14. "And the things

that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. ii. 2. Thus then as God hath committed to apostles and ministers the word of reconciliation, so he committed to the ancient people the lively oracles which were enlarged from time to time till the fulness of the ages. Their own benefit was intended whilst a broader purpose was kept in view, namely, to make the outcast heathen partakers of the favour. This has come to pass in our times. The trustees have done well for us. They were so jealous for the purity of the sacred records that they counted the words and letters, and watched with ceaseless anxiety lest they should be tampered with or altered. We are thankful that they proved such excellent guardians of the sacred treasure. We cannot be but sincerely sorry, however, that while they have done so well for us, they did so ill for themselves. Few of them enjoyed the benefit of what they had in custody.

Verse 3. "For what if some did not believe? shall their unbelief make the faith of God without effect?" Their unbelief is no argument against the divine veracity and benevolence. If they pleased to hold the candle in their hand and shut their eyes, their darkness was voluntary. If they refused to sit down to the feast provided, the hospitality of the master is not disproved by their unwillingness to accept of his bounty. His goodness is large, whether men receive it or not. His promises are true, despite men's unbelief.

For what if some did not *believe*? Did not believe what? Did not believe in Christ, and receive the benefit of his atoning sacrifice, which was the sum and substance of the older scriptures and of the ceremonial system. What if some before the incarnation did not believe? and what if some at the time of Messiah's appearance did not believe (for it includes both these periods), and what if some continue still in unbelief, as they do, down to the present? What then? It is no proof that they were not distinguished and peculiarly favoured.

"For what if *some* did not believe." Some did believe, but some others did not. The faith was not general, nor was the unbelief universal. When the Son of Man came, he found but little faith in Israel. There was a lack of faith before his manifestation as well as at His appearing. There were always *some* who did not believe. But this is touching the matter lightly and indefinitely. What was the relative proportion of those who believed and those who believed not? Was it not a fact that not only some few but very many disbelieved? Those who did not believe were numerous. Those who believed could be counted. Yet the Apostle says *some* believed not. He might have said that many were involved in the guilt of unbelief. Commentators ascribe it to a delicate and

charitable device on his part, to cover up in some degree the painful fact that the main body of the nation was unbelieving. He used a soft word and courteously avoided putting the case as broadly as it was capable of being put. He touched the sore place gently when nothing was to be lost by doing it so. Principle not being at stake, he forbore the broader representation of the evil which could only have given a needless shock. Viewed in this light the word "some" is an ingenious euphemism, according to the rule—hard arguments in soft words. The reasoning is not affected by the number of the unbelieving. If none had believed it would still have been true that the Jews were a highly favoured race and that the divine faithfulness remained intact.

"Shall their unbelief make *the faith of God* without effect?" 'The faith of God' is equivalent to the faithfulness of God. As an expression it is capable of application to the faith which men have in God. 'The faith of God,' *i.e.*, such a faith as it behoves us to exercise in Him, such a faith as He requires, and is worthy of, and delights to honour. In one place at least it bears this sense. In Mark xi. 22, this very phrase occurs: "And Jesus answering saith unto them, Have faith in God," or margin-wise, 'Have the faith of God.' Several expositors have explained the expression in our text as indicating a faith of which men are the subjects, a faith which they exercise in God, a noble, dignified, God-like faith. We think this is a mistake. The faith of God, we think is related to the divine subjectiveness. It is of Him in the sense of being *in* him, belonging to him, and being exercised by him. It is not men's faith towards him, but his faith or faithfulness towards them. In the ordinary meaning of the word faith, we cannot predicate it of Him, His position and perfection forbidding the idea. In a tropical sense, however, it bears application quite well, as when we say 'He keeps faith with his creatures.' So the revisers of the received translation propose to render this, 'the faithfulness of God.'

"Shall their unbelief make the faith of God *without effect*?" Their unbelief might make the promise of none effect without touching the character of the promiser. The promises may fail while he remains faithful. Many a promise has been broken, but with whom lies the blame? Let us explain. Promises are of two kinds, conditional and unconditional. Unconditional promises cannot fail or be without effect. There is only one party necessary to their fulfilment, namely, God. What he purposes, promises, and engages to do absolutely, apart from human conditions, will infallibly come to pass, all hindrances and opposition notwithstanding. The sending of his Son to be the Saviour of the world was an unconditional engagement. It depended on no one's behaviour, consent, or concurrence. The superior virtue of the covenant

people could not help it forward. Their degeneracy and wickedness could not hold it back. It took place in due time. It could not but transpire. Christ must needs suffer and enter into his glory. There could be no failure or recall of the purpose. It is otherwise with promises that are based upon the work of Christ. We find the promises of pardon, regeneration, and eternal happiness qualified with conditions affecting their realization. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. So promises pertaining to earthly honours and church distinctions have conditions either expressed or understood. Two parties being necessary to their fulfilment, they are liable to be broken when the inferior party comes short of the qualifying conditions. It is so well understood that a conditional promise may be broken without affecting the divine veracity, that the Scripture makes no scruple to say that the Lord will break an engagement, the terms of which have been violated by men. He justly hurls the blame on those who have trampled on the terms of the contract, and visits with penalty those to whom he was engaged by promise. Take instances : He engaged to bring his ransomed people out of Egypt into Canaan. Out of Egypt he did bring them ; into Canaan they could not enter because of unbelief. They made themselves unworthy, and the promise dropped ; all the capable persons to whom it was first made, with two exceptions, never realized it. It did indeed meet a fulfilment in their heirs and successors, but this was not what was intended and engaged for. No scruple is made on the Lord's part to have it accounted as a failure. He even calls it *his* breach of promise, though the failure was occasioned by their misconduct. "After the number of the days in which ye searched the land, even forty days, each day for a year shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Num. xiv. 34. The failure was on their part, and therefore left the divine veracity untarnished according to the apostolic canon, "If we believe not, yet he abideth faithful, he cannot deny himself." 2 Tim. ii. 13. The transfer of the priesthood from Eli's house to another family is another illustration : "Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should walk before me for ever ; but now the Lord saith, Be it far from me ; for them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. ii. 30. The Lord can break his staff, even Beauty, as the sign of breaking his covenant, and leave the honour of his faithfulness unimpaired. Zech. xi. 10.

It is an act of infinite condescension for the Almighty to stoop to enter into engagements with false and slippery mortals, who are so little to be relied on. He runs the risk of having his name

mixed up with baseness and unworthy "covenant-breakers," and for a time having a cloud shading the brightness of his truth. It is small honour that he can get by any contrast he makes with men. Let all thoughtful persons distinguish between the faith of God and the unbelief of men, and lay all the dishonour of failures at the right door. "Shall their unbelief make the faith of God without effect?"

Verse 4. "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

The exclamatory clause, "God forbid," almost peculiar to Paul amongst New Testament writers, and used by him more freely in this epistle than elsewhere, may be dismissed with a brief notice. It is not a strict rendering of the original. The divine name is forced into the translation, not being in the original. It is a passionate denier of something thought to be revolting to our sense of rectitude and propriety. It implies a strong feeling against the admission of the sentiment uttered, as if it would annihilate the very thought as abhorrent and blasphemous. "Let it not be." Give no place to such an idea for one moment!

"Yea, let God be true, but every man a liar." The import of this proverb (for we think it such) may be, 'Let God be accounted true, although every man should be found false.' The first part must stand unqualified and absolute, 'let God be true.' The second part 'but (let) every man (be) a liar,' indicates no wish, or prayer, or desire that men may be found all liars. It means that in all cases where there is defalcation or contradiction resting between God and men, it should be accepted as an infallible rule that the falsehood or failure comes home to men. Where else can the lie rest? Let God be true. He always has been true. He is true. He must be true. He cannot lie. But let man be a liar if he utters anything contrary to what God has said. If he pursues a line of conduct that causes an apparent failure in promises which cannot be realized on account of his unfitness, let him bear the disgrace as well as suffer the loss of what was promised. The slip is on his part. He is hollow, false, and unworthy; but God is faithful. The breach is not with the promiser, but with the promisee.

"Every man a liar" seems an abrupt and sweeping declaration. Closely inspected, it will not allow of much qualification. It was one of David's hasty sayings. But truth may be spoken in passion and in unconsidered quickness. The excited monarch said the truth when he said, "All men are liars." There is in human nature an element of inborn falsehood which betrays itself in early life, lying being a sin to which childhood is prone (Ps. lviii. 3.) It passes on to riper years. *Men* are liars as well as children. If

they tell fewer lies than their juniors, it is because their temptations are less and their occasions not so frequent. They are not wantonly false without motive or interest. A pressure discovers them, and shows them unreliable. It is not affirmed that every man is always a liar. There are some true men, who hate every false way. Even bad men often speak the truth. It is not affirmed that any man is a liar. It is simply meant that every man is so whose speech or behaviour goes to impeach the divine veracity.

We deal now with the quotation,

"As it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged." This is taken from the fifty-first Psalm and fourth verse. But there is an obvious liberty taken in the citation. The difference between the Apostle's words and David's requires explanation. David says, "That thou mightest be justified when thou speakest, and be clear when thou judgest." Paul says, "That thou mightest be justified in thy sayings and mightest overcome when thou art judged." The first difference is unimportant, "in thy sayings" being a fair echo of "when thou speakest." The second difference is of a graver nature, "mightest overcome when thou art judged," being materially different from "be clear when thou judgest." The voice is changed from the active to the passive; the position of the judge is reversed. Instead of judging he is judged. This is startling, but when fully thought out it is edifying. Shall he be judged whose office it is to judge? Inferior judges are liable to have their judgment cancelled and their conduct canvassed by the judge supreme. But shall he be judged who is the judge of all? Paul's words intimate that the judge himself shall be subject to the judgment of his creatures. "When thou art judged," the judge of all the earth will do right. Who shall claim to pass opinion on his proceedings? Yet it is his will that intelligent beings, endowed with reason and judgment, should scan his doings and approve. He appeals to the intuitive sense of rectitude interwoven with our moral constitution. "And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you betwixt me and my vineyard," Isa. v. 3. Heaven and earth are summoned to witness the equity of his punitive proceedings. He does nothing by mere force of power or mastership. He calls a court and asks the verdict of a jury. Whether in temporary judgments or in the final audit, he takes the amen of angels and good men to his decisions upon a wicked world. Even the condemned shall be so satisfied of their desert that if they do not say amen, they will be reduced to a confounding silence that will be equal to a loud assent to the rectitude of their doom. In this way, then, we smooth down the harshness of the somewhat altered quotation.

“And mightest *overcome* when thou art judged.” A military idea pervades this clause. It is as if there was a conflict or contest between God and his creatures. Litigation resembles a military struggle. Though the parties do not strive by physical force and outward weapons, spectators regard them as belligerents. The party in whose favour the judges decide, is looked on as a conqueror. The victory is nobler than that which is gained by force of arms, since that might be gained by mere brute force, whereas the conqueror in law is understood to gain his victory in the way of rectitude.

In the sifting investigations of the final judgment God will overcome, not because of his lofty position, but by his decisions being based on a rectitude of procedure clear as the noon-tide beam. Those whom he acquits and exalts will approve of his decisions regarding the condemned. The condemned and banished will assent to the happier condition awarded to the approved and accepted. If we can suppose the lost to have candour, they will even sanction their own doom. Thus judgment will issue in victory.

It will be our interest to have the controversy between God and us brought to a right issue within the scope of this life. Let us yield him the victory and be conquered for our own benefit, “For if we would judge ourselves we should not be judged.” T. G.



ART. V.—GOOD WORKS ESSENTIAL TO SALVATION.

BY Good Works must be understood right actions, or actions in harmony with the relationships of human life. These actions, however, are not done from legal constraint, but are the outcome of right principles. They are free, generous works; the deeds of love and faith: the fruits of the Spirit.

If this definition of Good Works be correct, they cannot be essential to our salvation in the sense of our personal acceptance with God. This point ought always to be kept clear. There cannot be any question more important than how a sinner can be just before God. Interfere with the Evangelical method of justification, and the very foundations of peace, joy, and hope are unsettled; and leaving men thus, their hereafter is clouded, and their conduct in the present deprived of steadiness and power. It must, therefore, be ever kept in view, that the one condition

of acceptance into the family called after Christ in heaven and earth, is Faith. "Therefore, we conclude, that a man is justified by faith, without the deeds of the law."

But are works therefore useless? Do they possess nothing essential to our ultimate salvation? These questions demand a fair and clear answer. Attach too much importance to works, and the tendency is, to drift into the worst errors of Romanism; ignore them—falsely thinking, that by so doing the doctrine of justification by faith is preserved intact; and antinomianism will follow. A man may then say, it matters nothing to me what my actions are, so long as I have faith in Jesus Christ. And is there not too much reliance upon a foundation of this kind, though in its real name and full logical consequences it would be repudiated? Something is needed to counteract this error, and if it can be shown that Good Works are essential to the final acceptance into heaven of the man who has been made an heir of the righteousness of faith, then works are dignified.

In solving this essentiality of Works, let the principle, which is the peculiar feature of Christianity, be closely considered. That principle is faith. By it Jesus Christ gathered His disciples out of the world, and by it He made citizenship in His kingdom possible. This principle of faith is not only the peculiar feature of Christianity, but is, also, that which has made Christianity powerful. Faith in the truth, not as abstract, but as embodied in a real living personality, is the most influential principle that can influence the soul of man. Faith will project itself; as the life of the seed-corn projects itself. All that is necessary is certain conditions. Let these be supplied and then, just as the seed-corn yields the blade, and the ear the full corn, so will faith yield good works. Thus faith and action are related to each other as cause and effect. In thought and expression we separate them, but they are so closely allied, that men receive as common sense the Scriptural maxim—"Wherefore by their fruits ye shall know them." Men consider it quite as unlikely for a strong burning conviction to live in a man's soul unexpressed in appropriate action, as for a small grain of corn dropped into good soil and supplied with moisture and heat not to yield its corresponding fruit.

The genius of the gospel of Jesus Christ is, then, a principle intensely practical. His disciples heard his words, noted his wondrous works, beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Their convictions grew, their love increased, and they delighted to do his will. But is there as close a connection between faith in him and works to him now as there was then? Yes, quite. But, it may be said, we cannot, like Mary, break the box of ointment over his head, nor wash his feet with tears, nor wipe them with our hair. How then can we show

our devotion to him, seeing he has been exalted to the right hand of the Father? Let Paul answer this question: "I am debtor," unto whom? We might expect that he who gloried only in the cross would say to Jesus Christ. But he does not: "I am debtor both to Greeks and Barbarians, to the wise and the unwise;" or, in other words, to all men. Yes, Paul had realized that the grace of his Saviour had laid him under a burden of gratitude and devotion, and that his faith and love, which must have an outcome, were to flow out in active service towards men. Thus the apostles, and with the rest he, whose key-note was justification by faith, acknowledged the essential connection of faith and works as the very genius of the gospel.

Paul is in unison with James on this important matter. The latter saw the non-subsistence of faith without works. He reasons not against a false faith, as many think, but against a profession of having faith which produces nothing—against a person's SAYING he has faith, while his life is barren of good works. The latter half of his second chapter is based on the truth which we have previously laid down, that faith is a potency, an influential principle. Faith clothes the naked, feeds the hungry, warms the starving. If a devil possesses a strong conviction of God it will make him tremble. Abraham's faith moved him to offer up his son, and the faith of Rahab caused her to receive the spies, and send them out another way. If a man does not reveal his faith, he may SAY he has faith as long and as loud as he likes, but it is profitless, for the conclusion of the whole with James is, "As the body without the spirit is dead, so faith without works is dead also;" and when a principle is said to be dead, it can only mean its non-existence.

We have seen that faith in Himself was the condition required by Jesus Christ for discipleship; that between faith and works there is a necessary connection; and that the apostles fully recognised this connection. All this is strong presumptive evidence that works do occupy a relation to the ultimate acceptance into heaven of those who have been forgiven and received into God's favour on the exercise of faith in Christ.

Can anything be added to convert this presumption into a certain truth? The answer to this question will give the degree of essentiality in good works to salvation. Let any one, then, carefully attend to the words of James: "Ye see, then, how that by works a man is justified, and not by faith only;" and he will not rest satisfied with any interpretation based on the different meanings of the words faith and works. He will realize that the true interpretation must turn upon the word "justified." Luther, on finding a statement so apparently opposed to Paul's conclusion, "that a man is justified by faith without the deeds of the law,"

cut the knot very easily. He denied the canonicity of James's epistle, saying, "It is a very straw epistle indeed," though it is only fair to add that it is understood he afterwards withdrew this adverse judgment. But, as the highest truth often runs into paradoxes, may not the seemingly opposite statements of Paul and James be both true? We think so. Paul, in his justification by faith, is right; James, in his justification by works, is right. The latter, be it observed, addressed those whom he could call "brethren." He spoke for the enlightenment of those who "have the faith of our Lord Jesus Christ;" to those whom Paul would have regarded as already justified by faith. Thus the justification of James is posterior in the history of individual religious experience to the justification of Paul. This may, perhaps, be more clearly seen from his illustration. He says, "Was not Abraham our father justified by works WHEN he had offered Isaac his son upon the altar?" Abraham had faith in God long before the offering up of Isaac, for by it he had gone forth from his own land, "not knowing whither he went, and sojourned in the land of promise as in a strange country." But all these manifestations of faith are passed over by the inspired penman, and he selects that act which brings out in the most vivid colours Abraham's devotion to his God, and his confidence in the divine promise, when he offered up Isaac his son, "accounting that God was able to raise him up, even from the dead." Thus was Abraham justified. His actions furnished the satisfactory proof of his being what he had before professed himself to be. And thus Christians may be, must be justified by works. Their good works become sufficient proof that their profession is no lie. By rendering that proof they are justified. Their justification, in its evangelical and common meaning, is itself justified.

For passages in which the word "justified" may be similarly interpreted we refer the reader to Matt. xi. 19, "But wisdom is justified of her children." Divine wisdom had sent forth John the Baptist,—stern, strict, and abstemious in his habits,—and men were offended with him. Then came Jesus Christ,—affable, social, and friendly,—but alas! he was "gluttonous and a wine bibber." Thus wisdom sought to reach the diversities among men by diversities in her agency; and though men generally, in their antipathy to moral truth, reject both John and Christ, yet she is justified. Wisdom has given sufficient proof that she is wise.

Turn also to 1 Cor. iv. 4, where Paul uses this word in a similar sense, "For I know nothing by myself,"—or, I am myself conscious of nothing—"yet am I not hereby justified; but he that judgeth me is the Lord." Self-consciousness of integrity is not sufficient proof of integrity. I am not justified because I know nothing against myself. There is something else necessary, and that is the justification by works.

It may be seen at once how beneficial this second justification is to self-consciousness, as confirmatory of that persuasion which is the immediate result of faith; and it may be granted that it is necessary as the vindication of a profession of gospel faith to the many witnesses around. But it may be contended that there can be no necessity for it with God, inasmuch as he is the searcher of hearts. Now, if this were to be allowed, dangerous consequences would follow. The professing Christian might then say, "Let all that desire to be justified before men do the works by which they may be so justified; for me it is enough to be justified before God." Thus a contempt of moral action is cherished, and a tendency to Antinomianism created.

The necessity of this justification before God is found in its being his own requirement. The why of his requiring it we do not here enter upon, but leave it among the deep things of God. But it is certainly implied, more or less clearly, through the entire gospel scheme. For what was Christ's blood shed? "To purge your conscience from dead works, to serve the living God." Why was the Holy Spirit given? To "convince you of sin and of righteousness." Why did Jesus Christ appear as the Great Teacher? Not simply that his word might be listened to, but that the truth should be acted upon, for the hearer only is the man who "built his house upon the sand," and which was speedily destroyed. In what does true blessedness consist? "If ye know these things, happy are ye if ye do them." In what is the Christian's guarantee for prayer being answered? "And whatsoever we ask, we receive of Him, BECAUSE we keep His commandments, and do those things that are pleasing in His sight." In what way did God himself regard the act of Abraham by which he is declared to be justified—but justified, say some, before men only, not God? "For now I KNOW that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." And, in looking forward to the consummation of all things, it becomes more certain that the Searcher of hearts and Trier of spirits, will, on the day of trial, lay stress on the outward manifestation—the works; rather than on the internal principle—the faith. On the resurrection morn men shall come from their graves, "they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And when the books are opened, it is the works of men that are examined, and unto those who have supplied food, drink, and clothing; entertainment and sympathy, unto Jesus Christ in the person of one of the least of His brethren, it is said, "Come, ye blessed of my Father;" while unto those who are compelled to acknowledge that they have not done these works, it is said, "Depart from me." Thus, on the final day of trial there will be, by works, a full vindication of God's act and of the believer's claim before all worlds.

Our conclusion from this is, that the presumption of essentiality in the relation of works to our final salvation, drawn from the interpretation of faith and action, is really the truth. Men are, therefore, saved through the conjoint influence of faith and works.

Should it be suggested that cases of repentance at death, as, for instance, the penitent thief, show that salvation is by faith only, we reply that in such the indispensable condition of time is wanting. But such a case is a rarity, and that of the thief furnishes no illustration of such. It rather substantiates the first part of the argument we have been endeavouring to lay down. His faith and works were truly interpenetrating. As he had gazed at the Lord of Life, a strong conviction had been growing in his soul. It first found vent in condemning his fellow thief for joining the raillery against Him who had "done nothing amiss." Then, as if the very permitting of his faith to speak gave it strength, it turned to the true object of trust, and breathed its earnest prayer for remembrance at His entrance into His kingdom.

We have been impressed by our subject that there must be a standard of moral good far more stable than Utilitarians would have us believe in. If salvation is by faith alone, that standard may be, perhaps, allowed to change; but if works enter into it, as a necessary element, then the standard, in its basis, must be firm and unchangeable. To this standard the Christian ministry and Christian people should carefully attend. The ministry should be one of faith and good works, just as it is a ministry of divine influence and human free agency. It should guide in its development in actions the principle of faith, which its agency has assisted in generating. And Christian people should ask themselves the question, Is my action right? as well as, Is my motive pure? For the action which, having a Christian motive, is in the fullest harmony with its relationships is undoubtedly among the best of good works. Thus faith produces works, and works make faith perfect. The trees in spring are arrayed in green and glossy hue. It is the manifestation of life. But these leaves, when fully spread, drink in the vital influences around, and in return add a life-force to the tree which it would not otherwise possess. So faith's action has a reflex influence, re-vitalizing itself until the tree, having attained full growth, shall be transplanted to yield a more beautiful bloom and a richer fruitage in the paradise of heaven.

J. H.

ART. VI.—THE “*A PRIORI* ARGUMENT” AND SOME
OF ITS RECENT CRITICS.

The *Argument à Priori*, for the Being and the Attributes of the Absolute One, and the First Cause of all Things. By WILLIAM HONEYMAN GILLESPIE, of Torbanehill, F.R.G.S., etc. Fifth Edition. London: Houlston and Sons, Paternoster Row. 1871.

WE cordially welcome the fifth edition of this important and valuable work. The author's labours in relation to the *à priori* argument are, we presume, now at an end; and the work of years has reached that state of completeness in which it will have to pass on to succeeding generations. The thoughtful and intelligent who are engaged in theological and philosophical studies cannot afford to dispense with a book like this. Among them it will live; and the synthetic method which it presents in such admirable form will more and more perceptibly influence all argumentation in relation to the fundamental truth of theology. Already the *à priori* argument commands greater attention, and more respectful treatment than heretofore, and this, despite the strenuous efforts of experientialists in philosophy, and *a posteriorists* in theology, to bring it into discredit by exposing what they deem its radical faultiness. Theological works first published some twenty or thirty years ago, and which have undergone recent revision, are capital indexes of this change. As an instance to which the readers of the *Ambassador* can easily refer, we may mention the monograph of Dr. W. Cooke on the *Deity*. In the first edition of that work, published rather more than twenty years ago, the Dr. wrote disparagingly of the synthetic method, and entered upon a very lengthy, if not very sound argument, to show that it was totally inapplicable and worthless. In the revised and enlarged edition of that work, the criticisms upon the *à priori* argument are dropped out, and, in their place, there is a brief but respectful reference made to the synthetic method and some of its principal advocates. There is not a word about its total inapplicability; it is conceded that it possesses merit, and that it has won the approval of men who cannot be relegated to an ordinary place among thinkers. The inductive method—or at least what the Dr. considers the inductive method—is adopted not because it is intrinsically superior to the synthetic, for upon this point the Dr. is careful not to express an opinion, but because he considers it occupies a lower plane, and will be more readily appreciated by uncultured men. It may be presumptuous to affirm that this altered state of

opinion is due to Mr. Gillespie's work, or even that his labours have in any considerable degree contributed to produce it; but it is at least a significant fact, and deserving to be noted, that the successive editions of his argument have appeared during the period in which the change has taken place.

We give a cordial welcome to this volume, and gladly recognize the change that has taken place in relation to the method of argument pursued in it, because of our deep conviction that the foundation truth of theology—the very base-work of the sciences which are concerned with man's nature, his moral relations and ultimate destiny—ought not to depend upon probability. In relation to this question of the Divine Existence, if in relation to any question at all, evidence of a higher character than probable is demanded. For it is obvious that so long as evidence is only probable the possibility of the contrary is not excluded. However high the probability, it is still short of strict and thorough demonstration, and, by so much as it is short, there is room left for the contrary; and it is possible that the position thus sustained, however great the probability contained in the evidence, may eventually be found destitute of valid support. The position depending upon probable evidence may not be found wanting in valid support, it is true; it may also be allowed that the particular position maintained is more likely to be true than any other; it may even be conceded that it is *much* more likely than any other; but still a residuum of uncertainty remains; but the existence of God, a truth upon which so much of the highest importance to man depends, ought not to have even the shadow of uncertainty resting upon it. But it is said that all reasoning strictly demonstrative is purely abstract reasoning, and that purely abstract reasoning is inapplicable to facts of existence. This mode of putting the case seems founded on misapprehension. What is abstraction? Is it not in its more comprehensive application the drawing off the part from the whole; in its stricter and more appropriate application, the drawing off the attribute from the subject? And does not the abstract imply the concrete, *i.e.*, facts of existence? Take for example even geometrical axioms—such as, the whole is greater than a part—things equal to the same thing are equal to each other—all right angles are equal to one another—and though we have abstract statements of truth, yet facts of existence are implicitly contained in them. An abstract is not necessarily an unreality, it is real when the concrete from which it is drawn, to which it belongs, and of which it may be affirmed, is real. Abstracts as introduced in such objections as that given above are regarded as having a merely nominal existence, or at most at having but a seeming existence in the subjective modes of thought, and consequently as inapposite in any reasoning relating

to facts of existence. But these views are contradicted by the facts of consciousness, and also by every statement of abstract truth, for there is in it an implicit reference to reality. It is not maintained that abstracts have a separate and independent existence; but that when the concretes in which they exist are real, they have a real existence in them. This disposes of the objection that reasoning of an abstract character is inapplicable to facts of existence. For if abstracts be real, even though their reality be not a separate and independent reality, they may claim to be enumerated in this category; or, at any rate, if they are not entitled to this designation, they are obviously comprehended in it, and may be admissibly employed in reasoning to conclusions respecting facts of being. Abstraction is but a process of thought in which part is distinguished from whole, and attribute from subject of inhesion, or co-ordinate attributes; the process is purely mental, there is no actual separation of part from whole, or of attribute from subject; but the distinction thus made has its foundation in objective fact, when the concrete concerning which it is made is a real being. We distinguish between the hardness and colour of a piece of wood; there is no real division effected between hardness and colour; or between either of them and the subject in which they inhere; but the distinctions we thus make subjectively, have their correspondents in the object about which our thought is employed. There is not only a difference in thought between the hardness and colour of the wood, but a difference in fact; and the distinction developed by the abstractive process finds its basis and justification in what is. Abstraction has been regarded as a realm of gloom and shadow, in which the "ghosts of departed quantities" flit hither and thither with noiseless and unsubstantial step, conducting the unlucky wight who may enter their dominion and place himself under their guidance to the most empty and valueless results. We don't share this view, and are disposed to challenge the complete separation which has been proclaimed between abstraction and reality.

The conviction expressed in the preceding paragraph the author of this volume fully shares, and to it we are indebted for the argument he has now completed. A life-work is often decided by an apparently trifling incident, developing convictions, which gather strength, until with an undisputed supremacy they control every current of thought and every mode of action. The conversation of a few friends in the chamber of John Locke led to investigations which resulted in the celebrated "Essay." A brief passage in one of the Fathers induced Butler to pursue the inquiries which have been given to the world in the "Analogy." A limited opportunity to read Locke's essay, which fell into his hands where he was employed determined Samuel Drew to his life-long addiction

to metaphysical studies, the results of which are contained in works that have never yet met with the reception their intrinsic value deserves. The possession of Hume's works, and the consequent acquaintance with the philosophical scepticism of the great doubter, led Mr. Gillespie to pursue the inquiries embraced in his statement of the *à priori* argument; just as the necessarianism and fatalism of Spinoza, Hobbes and others led his illustrious predecessor in the same field, Dr. S. Clarke, to deliver his celebrated "Discourses concerning the Being and Attributes of God" at the Boyle Lecture for the fourth and fifth years of the eighteenth century. Rather more than forty years ago, and just after Mr. Gillespie had reached man's estate, he became the possessor of a copy of Hume's philosophical works. In the "Dialogues concerning Natural Religion," Hume maintains that the truth of the Divine Existence is at best but a probability. He maintains this on the ground that we can conceive as non-existent everything that we can conceive as existent, and that consequently there is no being whose existence can be demonstrated. For the existence of any being can only be demonstrated by showing that its non-existence involves contradiction, and this can never be shown, since, if we can conceive its existence, we can also without any contradiction conceive it to be non-existent. There is then no absolute certainty that God exists; he may exist, but his non-existence is a possibility of human conception. There may after all be no God, for the negation of his being implies no contradiction. A sad conclusion this, but it is not only the conclusion of scepticism; it is also a conclusion that cannot be avoided by those theists who repudiate the *à priori* method of argument. The pyrrhonic reasoning of Hume made a deep impression upon Mr. Gillespie's mind, and led him seriously and anxiously to examine the whole question. In this he was aided by the "Demonstration of the Being and Attributes of God," by Dr. S. Clarke, which he obtained shortly after he had secured Hume's works. An examination of Clarke's argument gradually conducted him to the conclusion that there were some things, at any rate, the non-existence of which men were not able to think. It became evident that Space was necessarily existent, and that its non-existence was impossible even in thought; and it also became evident that in this respect Duration co-ordinated with space. Here then the reasoning of Hume was falsified, and the tribunal to which he appealed—the constitution of man's nature, human consciousness—returned a verdict against him. The question was now raised as to whether Space and Duration and Deity sustained any fixed and unalterable relation to each other; and as to whether it were not possible and legitimate to proceed from the intuitive truth concerning space and duration to establish by strict demonstration the Being of God. Further reflection deepened the

convictions produced by earlier thought, and Mr. Gillespie became increasingly satisfied that the divine existence might be demonstratively deduced from the intuitive truth to which Clarke's argument had directed his attention. Such were the agencies that determined the course of inquiry which, having now extended over more than two-score years, realises its complete and final expression in this fifth edition of the argument.

As might be expected, this re-statement of the *à priori* argument has, during the last thirty-seven years, provoked a considerable amount of hostile criticism. While the ability of the author, and the skill with which he conducts the argument have been fully recognized and ungrudgingly praised, Theists, and anti-Theists, have alike sought to expose the invalidity of the process. The theistic opposition has been mainly of a general character. The relevance of the synthetic method to a question of being has been disputed. God either exists or He does not exist. These alternatives are considered exhaustive, but they relate to a question of fact, and *à priori* reasoning cannot determine which of them is the true one. But when proof is demanded, nothing better can be given than what Hume advanced to show that the divine existence was at best but a probability. It is surprising that any thoughtful theist should have been satisfied with such reasoning, and adopt it with a view to depreciate the synthetic method. An examination of necessary principles and intuitive truths would have exposed the gratuitous assumptions which Hume makes; and would furthermore have shown that what are commonly denominated metaphysical abstractions are intimately related to facts of existence; that indeed, we know nothing about questions of being except what we know in connection with these very abstractions which are despised as worthless.* Some theists question the reality of the data upon which the argument rests. Space and duration are to them either nothing—mere emptiness and succession; or purely ideal; or simply relational. These views are contradicted by the facts of consciousness. We think of space and duration as existing apart from and independent of our being, as capable of continued existence, even though we were not, as indeed in no way dependent upon things which exist or events which occur. Now, how all this can be harmonised with the "nothing" theory, the ideal theory, or

* This form of objection is utterly irrelevant. Those who urge it either misunderstand or misrepresent the *à priori* argument. It develops not merely what *is*, but what *must be*. That God exists, or He does not exist, may be a form of statement applicable enough to *à posteriori* reasoning, and it may be correct that existence inductively established may be thought non-existent without contradiction. But this has no relevance to the *à priori* method—for this demonstrates that God *must be*. The objection ought to be God necessarily exists, or He necessarily does not exist. And then it is seen that the sophism of Hume is totally inapplicable, for we cannot think the non-existence of that we think necessarily existent.

the relational theory, is more than we can comprehend. Our own individual being can as soon be satisfactorily explained in harmony with nihilism, idealism, or relationism, as can space and duration. If any one of these theories can exhaust and account for all that consciousness testifies concerning space and duration, then our own existence, and the existence of all other being, may be resolved into delusion and unreality. Theists who dispute the relevancy of the *à priori* method, and deny the reality of the data upon which this form of it in particular is based, do not merely give some slight advantage to atheism, but actually render themselves powerless to maintain the theism they avow. The *à posteriori* argument cannot conduct to the Infinite One; it cannot even place beyond question that the result to which it does conduct, is due to one being, and not to many acting in a unity of counsel; and to give consistency and validity to its process, and force and value to its result, it has to fall back upon *à priori* principles. What is it that gives oneness and worth to the design argument in any of its forms, but the principle that every effect must have a cause—and a cause adequate to its production? Now this causal axiom is not due to induction, nor the discovery of experience. Induction and experience can never yield the *must*. It is one of these metaphysical abstractions which are said to be inapplicable to questions of fact, and are despised as worthless in all attempts to demonstrate the existence of God. Whatever of force and conclusiveness *à posteriori* reasoning possesses is attributable not to the isolated facts inductively considered, but to the intuitive and *à priori* truth by which they are gathered into unity. Still the nature and character of the facts forbid a conclusion so immeasurably removed from them as that their cause is the Infinite One.

The anti-theistic opponents of the argument have attacked it more particularly and in detail, but their objections will be more conveniently dealt with when we come to consider the argument itself. Before doing so, however, we may just indicate wherein the present differs from preceding editions of the argument. The first edition, published in 1833, was a thin octavo volume, and contained what is now comprehended in divisions I and II. A second edition was issued a few years later, and about 1840 appeared the "Examination of the Refutation by Antitheos," a treatise published under the auspices of the Glasgow Zetetic Society. After the publication of his Argument, Mr. Gillespie challenged for it the attention of an atheistic society existing at that time in Edinburgh. The members of that society not being prepared to undertake the task of refutation, a similar challenge was forwarded to a like fraternity in Glasgow, and in some six or eight months the "Refutation" appeared. In 1843 a third edition of the "Argument" was published, in which several distinct treatises relating to the subject

under consideration were included. The defects of *à posteriori* reasoning were briefly indicated. The principal statements of the *à priori* argument, which had been previously given to the world, were reviewed. A short paper was also addressed to theists, pointing out the inseparable connection between necessary existence and infinite extension. The "Examination" of Antitheos was also given, together with notes and appendixes. The Argument was also enlarged by the addition of the proposition and sub-proposition comprehended in sub-division I. under general division III. Twenty years now elapsed before the fourth edition was issued, and its appearance was due to rather peculiar circumstances. Mr. Gillespie and the firm of Messrs. Russel, who were the lessees of certain minerals on his estate became involved in litigation, which was, however, eventually settled by an amicable compromise. When this friendly adjustment of the disputed points was effected, Mr. Russel, as a mark of his esteem for Mr. Gillespie, and his appreciation of the argument which the latter gentleman had published, offered to bring out at his own cost a good and readable edition for the use of the working classes. The result of this offer was the Russel edition. In addition to what had appeared previously the Russel edition contained a notice of Mr. Richard Jack's work on "The Mathematical Principles of Theology," and several new appendixes to the "Examination," among them being a reprint of the first edition of the "Argument." In 1865 Mr. Gillespie published a small volume on the "Moral Attributes of God," followed by another on the same subject in 1870. The volumes were but continuations of the "Argument;" and constituted its completion, thus realising the desire so strongly expressed by the author in the closing paragraph of "Advertisement to the Fourth Edition."

In the volume now published, the continuations of 1865 and 1870 are included, so that the Argument is given in its full and complete form. The classification of contents is on the whole an improvement, even though the distinctions introduced will not admit of a very rigid application. The Argument consists of four divisions. The first relates to the Being of God, His nature, and modes of existence, and is sub-divided into three parts, each part containing a series of propositions. In the second the intellectual attributes of God are developed, and here again there is a tripartite division, each part consisting of a single proposition. The third general division is concerned with the moral attributes, and contains two sub-divisions; the first including a proposition and sub-proposition, the second a series of propositions. In the fourth main division the complex or compound attributes are introduced and established in three propositions, the *prolegomena*, *lemmas*, and *scholia*, which are plentifully interspersed throughout the volume, stand in different relations to the course of demonstration, and this

difference in estimating the value of the argument must be carefully noted. *Prolegomena* comprehend prefatory observations, designed to explain either the particular terms or the general character and bearing of a proposition. A *lemma* introduces and formulates some previously established truth which is intended to be employed in demonstrating the particular point under consideration. A *scholium* simply consists of observations intended to point out what is deemed the application, connection, or limitation of a proposition with respect to cognate truths. It will be apparent that the fate of the *scholium* does not materially affect the demonstration of a proposition. The application of a proposition to related truths may be disputed, or even shown to be unfounded without invalidating the process of demonstration by which the proposition itself is established. The successive demonstrations which constitute this re-statement of the *à priori* argument are neither strengthened on the one hand by the manifest validity, nor weakened on the other hand by the exposed invalidity of appended *scholia*. A demonstration, as the term implies, is complete in itself, and error in its application to related truth does not by any means imply error in its process. It is necessary to bear this in mind, else it may be concluded that if the positions advanced in the *scholia* are open to question, the demonstration itself is faulty and worthless, a conclusion, than which, nothing can be more erroneous.

In the present edition the author has deemed it prudent to omit the separate treatises included in previous issues of the work. The short criticism of the *à posteriori* method; the reviews of Locke, Clarke, and others; the treatise addressed to theists; the examination of Antitheos; and the various appendixes, are all omitted. By this exclusion the author has been enabled to combine the separately published portions of his Argument, and to offer the whole at a price which places it within the reach of even the moderately circumstanced among our artisan population. In this economic consideration there is perhaps a sufficient justification of the omissions, but some of the treatises possess such intrinsic worth that we venture to hope they will not be allowed to pass out of print. We may instance the reviews of previous statements of the *à priori* argument, and the examination of Antitheos. This latter treatise contains a valuable inquiry into the supposed infinite divisibility of matter as maintained by a large class of natural philosophers, and the supposed infinite divisibility of extension as advocated by mathematicians. In opposition to both, it is maintained that matter is not, and that mere extension cannot be infinitely divisible. In the same treatise there is also a compendious historic and classified enumeration of the various opinions that have been entertained concerning space. These portions of the "Examination"

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we consider to possess special intrinsic worth in addition to the relation in which they stand to the *à priori* argument. The Argument itself, however, especially in div. I. has been considerably amplified. In some parts the matter has been slightly condensed, and numerous verbal emendations have been introduced for the sake of greater explicitness. There is no alteration of any essential point, nor any addition made to the structural course of the demonstration. In all its main and primal elements the argument remains the same. The additions simply bring out more fully its superabundance of strength.

The first division comprehends the primal data and propositions of the argument. If a successful attack can be made at all it must be made here, for if these fundamental positions cannot be invalidated, no subsequent proposition can be denied. This has, in some measure, been recognised in every hostile criticism that has come under our notice. Efforts have, it is true, been made in some instances to determine the truth or falsity of some of the propositions upon what are called their own merits, as if any proposition in his argument beyond the first could be considered apart and by itself. But the admission which has been made, even in these attempts to consider a proposition upon its own merits, of a vital connection between it and antecedent propositions shows what is the real value of all such reasoning. There is no such isolation as will admit of the propositions following the first being considered apart. Each succeeding proposition carries along with it the realised gain furnished by its antecedents. It is somewhat amusing to read—for example—a criticism of proposition I., part III., div. I. upon its own merits, and to find it pronounced unproved, and then to have it given as a consequence that the argument as a whole is a failure; just as if, should the particular reasoning given under this proposition concerning intelligence be inconclusive, this at all affects the being of infinity of expansion and duration, whose existence had been demonstrated in the preceding propositions. What had been previously established remained unaffected, and some account must certainly be given of it before pronouncing the "Argument" a failure. It is simply folly to indulge in this kind of criticism; if the foundation cannot be shaken it is of no use endeavouring to meddle with the superstructure.

The first proposition in div. I. has been generally conceded. An odd anti-theist here and there more sagacious perhaps than his neighbours has questioned it, but in vain. The proposition simply affirms that "Infinity of Extension is necessarily existing." Whether this infinity of extension is substance or mode; or what is its nature the proposition does not affirm. It postulates no more than atheist as well as theist must allow. Let any man attempt to impose limits upon extension, and to think of a bound

beyond which it may be affirmed non-existent, and he will soon become aware of the fruitlessness of his effort. And this extension is no mere negation. There is nothing about which human thought is exercised more persistently positive. The appeal is to consciousness, to what men are compelled to think—and the facts here furnished cannot be explained by any other method than that which cordially recognizes the positive existence of infinite extension. The subject of this proposition is a *primal datum* of the Argument, and in the words of atheists themselves it would "be absurd in the extreme to deny it." The second proposition affirms indivisibility of infinity of extension, and by corollary also predicates of it immovability. Except in a few instances, these predicates have been readily admitted, and the few attempts made to invalidate them have only served to show more clearly how impossible it is to avoid admitting them. This second proposition in establishing indivisibility and immovability as attributes of infinite extension draws a broad line of distinction between it and matter, for these predicables are in no sense applicable to material existence. This distinction is more fully developed in the two succeeding propositions in which it is demonstrated that there is "necessarily a being of infinity of extension," and that this being "is necessarily of unity and simplicity," and then it is particularly reasoned out in a sub-proposition. In part II. a similar course of demonstration is pursued relative to duration, and in part III. infinity of expansion and infinity of duration are brought into unity.

In part III. Mr. Gillespie demonstrates that infinity of expansion and infinity of duration do not exist by themselves, but are modes of a sub-stratum which he designates the "being of infinity of expansion and infinity of duration." A recent critic, in endeavouring to overthrow the "Argument," has undertaken to show that this proposition is unproved and unprovable.* The objective existence of space and duration is fully conceded. Nihilism, idealism, and relationism are all repudiated. Infinite expansion and infinite duration are real objectives, and would remain were every thinker and all other existence annihilated, including the sub-stratum, in which Mr. Gillespie demonstrates they have a common inherence. This is certainly granting the *primal data* of the "Argument" without stint or reserve. Nevertheless the critic in question undertakes to show that the "Argument" is sophistical and worthless. Space, at least, it is affirmed, can subsist by itself, and as much is affirmed in some places concerning duration, though, in other places, this affirmation is apparently withdrawn, and infinity of duration is said to be necessarily connected with infinity of expansion, and may perhaps be correctly predicated as a necessary

* A Refutation of Mr. W. H. Gillespie's Argument *A Priori* for a Great First Cause. By B. H. B.

attribute of it. Beyond this it is furthermore asserted that though space subsists, *per se*, it is not a substance. In order to estimate the value of the criticism in which these views are propounded it may be needful to observe that proposition I, part III, division I, seeks to establish that there is a being of infinity of expansion and of infinity of duration—that is, a sub-stratum of which infinity of expansion and infinity of duration are modes, by the fact that there is in relation to expansion and duration a natural and complete inter-penetration. This fact is not denied. There can be no thinking of expansion to which duration does not relate; neither can there be any thinking of duration to which expansion does not relate. They naturally embrace and comprehend each other. Now the demonstration insists that if it be affirmed that expansion and duration each subsist *per se*, the mutual inter-penetration which cannot be denied respecting them involves a thorough identity. But such an identity is a contradiction; for expansion is not duration, neither is duration expansion; and, by consequence, a substantive existence cannot be successfully maintained in relation to either. But, may it not be, as this critic affirms—not very consistently certainly—that expansion subsists by itself, and that duration is a necessary attribute of it? Here, again, the ugly fact of mutual comprehension obstructs the road. Attributes may be mutually inter-penetrative through inherence in a common sub-stratum, but attribute and sub-stratum can no more completely inter-penetrate without resulting identification than substances can. Allow the objective reality of space and duration, concede the fact of their mutual comprehension, and only one result can follow, that is, that they are modes of a common sub-stratum. But a more curious point in this criticism is, that while it is maintained that space subsists by itself, it is also maintained that it is not a substance. A thing may subsist by itself—have a real objective existence—without inherence in any sub-stratum, and yet it may not be a substance. What, then, is a substance? That which subsists by itself has always been considered a satisfactory answer to the question, and a sufficiently complete definition; but it appears that it can be no longer admitted. To be a substance a thing must not only subsist by itself, but it must possess one or more accidents. Indeed, the possession of accidents seems to be in the estimation of the critic the only proper definition of the substance; for a thing may subsist by itself, and not be a substance, while it cannot be denied the designation if it possesses accidents. But, if this amended definition be allowed, a difficulty arises in relation to what the critic himself says respecting the infinity of duration as a necessary attribute of infinity of expansion. An attempt is made to distinguish between attribute and accident, and thus save consistency.

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But the attempt is vain. Whatever is really and truly predicable of that which subsists by itself is attributable to it, whether it be accident, property, differentia, or whatever it be. If there be any real distinction it would seem to be just this,—that attribute is a common name that may be used alike of property, accident, and any other term denoting quality; while these latter terms denote some special mark of attributable qualities. But, in the terminology now commonly accepted, the names are interchangeable; and, if attribute can be affirmed of expansion, it may lay claim after all to the title of substance, even according to the amended definition. But, if expansion subsist by itself, and be not a substance, and if, also, it be not a mode of any being, what then is it? All the answer given in this criticism simply resolves itself into the statement that expansion is expansion. But this is obviously insufficient. We require further information respecting that real existence which is neither substance nor attribute of substance. The strength and validity of Mr. Gillespie's argument become more apparent in the light of all this curious and contradictory criticism.

Another critic who undertook to demolish the "Argument," and who at the conclusion of his criticism, considers the attempt successful, fixes upon part I., division II., as containing the test proposition. Invalidate this and the fabric falls, says the critic, though he does not appear to have much confidence after all in the result of his reasoning; for he afterwards enters upon a detailed examination of the Argument; but perhaps this is to make destruction doubly sure.* The proposition selected as the keystone of the argument affirms that, "The simple, sole being of infinity of expansion and of duration is, necessarily, intelligent and all-knowing." The demonstration is brief and simple. Intelligence, which is a fact of consciousness, and not a result of induction, either began to be, or it never began to be. That the latter alternative is the true one, is evident in this—that if it began to be it must have been caused, for "whatever begins to be must have a cause." And in the case of intelligence this cause must have been intelligent, for that which is unintelligent cannot produce intelligence, any more than that which is in itself evil can of itself produce good. And hence, if intelligence began to be, there must have been intelligence pre-existing. But this is contradictory, and the contradiction thus developed determines the latter alternative as the one that must be accepted. Intelligence is of infinity of duration. And as it is established in preceding propositions that no succession of beings is of infinity of duration: "it necessarily follows that there is one being of infinity of dura-

* An Examination of Mr. W. H. Gillespie's "Argument A Priori" for the Existence of a Great First Cause; by T. S. B.

tion which is of *Intelligence*. And as there is but one being of infinity of duration : and this being is of simplicity, and is also of infinity of expansion," as previously demonstrated : "it follows that the simple, sole being of infinity of expansion and duration is necessarily of intelligence." Now, how is the force of this reasoning evaded, and the conclusion declared unproved ? It will be observed that the foregoing reasoning in relation to intelligence is based upon two axiomatic truths. First :—Whatever begins to be must have a cause. Second :—An unintelligent cause cannot produce intelligence as a result. The demonstration is invalidated by the denial of the axiomatic character of these formulas. A thing may begin to be without cause. It is a pity but what an example or two had been given. But, says our critic, volumes of controversy have been written to show on the one side that a thing may have, and on the other side that it cannot have, an uncaused beginning. It has not been our privilege to meet with any of these volumes. The nature of causation—what the *nexu*s is that we are compelled to think between antecedent and consequent—cause and effect, has been a subject of considerable discussion. Some have maintained that it is simply antecedence, or perhaps, as a more preferable statement, inseparable association ; others have contended that it is a potency, the effect being due to a sufficient power in the cause to produce it. While others again have insisted that in this necessity of thought we have but an expression of our inability to think the complement of existence in any degree augmented. But the fact itself has never been questioned. There it is, explain it as we may, and we cannot get rid of it. Events are connected together by causal relation ; we cannot think of them otherwise than as so connected, endeavour as we may to account for this connection. Throughout the controversy the fact of connection has never been questioned. Indeed the nature of it could not have been made a subject of discussion had the reality of it been disputed. This point must have been disposed of first. But in every form of statement employed in the discussions, the fact of the connection has been contained. Inseparable association, antecedence, or any other terminology used to denote the nature of the causal relation, obviously contains the fact by implication. The second of these axioms is simply denied, without reference to controversies or anything else. But it can be no more disputed than the first. An unintelligent cause cannot produce intelligence, any more than an impure fountain can yield a pure stream. The denial of axioms like these unsettles all the foundations of knowledge, and introduces universal confusion of thought. And yet it seems that a bold denial is all that can be opposed to the demonstration of this proposition. There needs no surer guarantee of the value of the Argument than such attempts to

overthrow it. The criticism of the Argument in detail is in keeping with the criticism of this selected part. Recent antitheistic critics can no more sap the foundations of the Argument, and show it to be vulnerable and valueless, than their predecessors could.

In this edition the author publishes the result of his attempt to apply the synthetic method to the moral attributes of God, and thus complete the argument. Dr. Samuel Clarke, in the two last propositions of his celebrated argument, partially attempted this, and though he dealt with the subject very summarily, he at least indicated what might be done. In so far as we know, this is the first instance in which an attempt has been made to present, with anything like completeness, a strict demonstration of the moral attributes of Deity. Some may be disposed to question the purely synthetic character of this portion of the argument, since the author, in demonstrating certain propositions—as for instance that which affirms God to be just—introduces reasonings which have their foundation in the perfection of man's nature, arguing from these later to the perfection of the Supreme One. In reference to this objection, we will permit the author first to speak for himself. "Granted that an *à posteriori* element has been allowed to enter here. But the continent of the element—the larger ground, in virtue of which the entrance of the element became a possibility—was by no means *à posteriori* ground. The larger points that man is a creature, or an effect, and, correlatively, that there is a creator, or first cause; the proof of this was sufficiently *à priori*. Let it be remembered, therefore, of what nature is the demonstration as a whole. The method which has been followed in the present instance is of a mixed character,—but what of that? The perfection of this demonstration consists not in this, that, from beginning to end, there are no *à posteriori*, or purely empirical, elements to be found, however diligent may be the search. Because, where man is concerned, and is indeed a main factor, it is impossible to be altogether without *momenta* drawn from (what is called) *probable evidence*. And any expectation that all such *momenta* would be altogether absent, would be the height of extravagance." * The one being, who is all-present, eternal, all-knowing, and absolutely free, has not been reached by the method of induction. His being, and those perfections of his nature, have been gained deductively. Neither are we indebted to empiricism for the fact of other existences than the infinite one. This fact is required as the condition of all empirical inquiry. What result can observation yield, or to what can it lead? Indeed, how can it lead to any result at all, unless the facts of consciousness and primary experience be accepted? These grounds which render the admission of empirical

* Pages 65-66.

elements possible are purely *à priori*, and in relation to them the empirical elements occupy a very subordinate place. It must also be borne in mind that even where these empirical elements are introduced, the argument, through the predominant influence of its essential principles, maintains its strict *à priori* character. In reference to the proposition affirming the divine justice, the demonstration does not merely establish that God *is* just, which is as far as the advocates of the *à posteriori* method can claim to go, but that he *must* be just. The *is* and the *must* express the *differentia* of the two methods. *A posteriori* reasoning can only show that a thing *is*; it can never demonstrate that it *must be*. For anything that *à posteriori* reasoning can advance, the particular thing which it affirms *is* might not have been; and for anything it can show, the particular thing to which it relates, at some future period of time, *may not be*. There is no contradiction involved in supposing the non-existence of anything, the existence of which can only be established by induction. *A priori* reasoning develops the *must*. It does not merely affirm that a thing *is*, but it demonstrates that it *must be*. To suppose the opposite involves contradiction. That which is necessarily existent cannot be thought non-existent. The proposition relating to the divine justice does not merely affirm that God is inflexibly just, but that he is so necessarily. The limited admission of empirical elements is completely subordinate to the essential principles of the synthetic method, and does not at all affect the character of the complete argument. It is still an argument resulting not merely in what *is*, but in what *must be*.

Divisions I. and II. demonstrate that there is "a being of infinity of expansion and of duration, who is necessarily all-knowing, and all-powerful, and entirely free." Sub-division I. of division III. demonstrates that this being is necessarily completely happy and perfectly good. In the opening of sub-division II. of division III. it is claimed that all which has been demonstratively reached may be fitly expressed by the name GOD, along with corresponding personal pronouns, understanding at the same time that the nominal and its pronominal substitutes express no more than has been demonstrated. In the first proposition of this sub-division the author affirms that God is necessarily true, that is, he always acts truly, or with trueness, in perfect accordance with what he really is. This affirmation implies objects—the other than God—and here emerges the distinction of absolute and relative attributes. An absolute attribute "expresses what God is in himself, without relation to anything beyond himself; a relative attribute expresses what God is in relation to something which exists beside himself." There is a further implication that the objects to which the divine trueness relates are intelligent and moral beings, for no

other beings can supply the condition of fitness. The demonstration is conclusive. The acting of any being according to its nature is sufficiently explained by the nature it possesses, but to act contrary to what it is requires other reason than can be found in the nature of the being itself. Wherever there is falsity in action there is the presence and operation of an element foreign to the nature of the being itself. But no foreign element can be thought of in relation to the one being of infinity of expansion and of duration, whose existence, intelligence, almightiness, absolute freedom, happiness, and goodness have been previously demonstrated. There can be no agency by which he can be led or made to act falsely. He must be true. Falsity again involves imperfection. The latter is contained in the former. But what "defect or imperfection can there be in that one necessary being, of utmost simplicity, who, being of infinity of expansion and duration, is all-knowing, all-powerful, entirely true, completely happy, and perfectly good?" To suppose the contrary of this proposition is to suppose God to be imperfect, not free, and far from possessing complete happiness—suppositions these which the previously demonstrated propositions show to be absurd. It is not possible for God to be anything else than true. His faithfulness, justice, love, wisdom, ineffable moral purity, and holiness, are affirmed and demonstrated in succession, thus giving a long-desired completeness to this valuable contribution to natural theology.

The *scholia* in this division do not, like the demonstrations, all carry our judgment along with them. But this does not at all affect the character and value of the Argument. The *scholia* relating to creation and the duration of future punishment appear to us to be founded in a too exclusive and separatist view of the divine attributes. While the perfections of God admit of distinct thought and separate enunciation, we regard them as mutually inclusive and interpretative. In the application of this part of the Argument to the question of future punishment, this interpenetration is not altogether overlooked, but it does not appear to us to be sufficiently recognised. The possibility of annihilation is also made too prominent as a reason why it will come to pass. And no little uncertainty is introduced into the whole application by an enunciated distinction between "philosophically-sounding annihilation," and "morally-characteristic destruction," while the difference is left unexplained; so that while we are led to conclude that the author repudiates the "philosophically-sounding annihilation," we are at a loss to know in what sense he accepts "morally-characteristic destruction." The reasoning of the scholium appended to proposition II. division IV. does not throughout command our unqualified assent. We are disposed to admit the force of the reasoning in relation to a capacity for communion in the deity;

but cannot see eye to eye with the author in reference to the particular form of communion to which prominence is given in this *scholium*. The concession made respecting the force of the reasoning is not due to the ground upon which the reasoning is based—namely, that an effect cannot possess any original, distinct perfection, which is not in the cause, either actually, or at least in a higher degree. This formula appears to us to over-lay the causal notion with unnecessary adjuncts. A sufficient potency is all this notion embraces, and this potency may or may not include the possession of certain particular perfections. Necessity and universality are tests and characteristics of axiomatic truth. The formulation upon which the reasoning of this *scholium* is based does not appear satisfactorily to admit of their application. But these are small and unimportant points, and detract not in the least from the value of the great Argument. This last revision, and the unification of the several divisions of the Argument proper, have rendered the work increasingly valuable. It is one of the very ablest contributions to natural theology, and no better evidence can be had of the stability and security of its foundations—the consecutiveness and conclusiveness of its reasonings, than the result of all the destructive criticism through which it has passed.

A. J.



ART. VIII.—PAPAL INFALLIBILITY.—A SHORT CHAPTER OF CONTEMPORARY HISTORY.

The Pope and the Council. By JANUS. Authorised Translation from the German. Second Edition. London: Rivingtons.

THE year 1870 will go down to succeeding times as a most memorable and momentous year. The events with which it has been burdened will give shape and course to the doings of men and the policy of governments in future ages. But, it may be asked, what led to the state of things developed in the year just gone? This is a question to be pondered and answered before a right understanding of the facts themselves is arrived at; for the student of history knows that, while a revolution may be precipitated in one year, the causes are probably the accretion and growth of many years. Usually there are long preparatory processes—a slow growth of public sentiment in a given direction—a gradual accumulation or stowage of occult materials which, in the fulness of time, are forced to the surface, and become powerful, and sometimes uncon-

trollable, agents in revolutions of stupendous magnitude. These are radical though they may seem trite and common-place principles, to be recognized in an intelligent survey of the great events of 1870. The first and greatest of these events—that which has filled the ears and hearts of all men—is the Franco-German war; then follows the occupation, or, we should rather say, the emancipation of Rome by Italy; and, last, the official promulgation of the Infallibility of the Roman Pontiff. The greatest war of the age, and one of the most dreadful and disastrous of any age, burst upon Europe with apparent swiftness and suddenness; and now, while we write, (the first day of 1871), two of the foremost nations of Europe are locked in the embrace of a death struggle. When Lord Granville took possession of the seals of the Foreign Office, in the middle of July last, his Under-Secretary, than whom no man in England is better acquainted with European politics, informed his superior that there was not a cloud in the foreign sky; and yet, within three weeks from that time, Europe was in conflagration. What led to this “duel of nations” is a question not very difficult of solution. We distinguish here between the cause and the occasion of the war. The *casus belli defacto* is admitted on all hands to have been nothing more than a flimsy pretext on the part of the French Emperor. We must go elsewhere and farther back than the Hohenzollern candidature for the Crown of Spain to find the real causes of the war, though that was its occasion. The astute masters of state-craft who held the helm of public affairs in Prussia have for several years dreamt the dream of the unification of the Fatherland. After having disposed of Austria by the brief but bloody war of 1866, they probably saw that a war with France was the quickest and most effectual method of drawing Bavaria, Saxony, and Wurtemberg into this bond of German nationality. That this dream is now realised in fact we know, and soon King William of Prussia will be Emperor in Germany. He will not be Emperor of Germany, not even Emperor of the Germans; the preposition is *in* not *of*. He will be still King of Prussia, but Emperor in Germany.

Another cause of the war was the ambition of France for the possession of the Rhenish provinces. There has been growing for years among the Germans a hostile feeling to France on this account, of which Arndt's famous song, “Die Whact am Rhine,” is only the outcome and expression of the national sentiment. That these causes led to the war on the side of Germany there can be no solid ground for doubting. On the French side this Rhine frontier question has been for many years a cause of uneasiness and irritation to the national mind. It fretted until it festered and became unbearable. The French regarded it as a national insult, that on what they called the French bank of the Rhine, Germany should

hold possession of the tract of country stretching from below Weissenburg down the river past Mayence on to Coblentz; and on the inland side from Saarbruck, Saarlouis, outside the great forest of Hoch Wald, by Trier on to Coblentz. The statesmen, publicists, and people of France, all cried out against it as an insult that could not long be borne. Four years ago the most influential journal in France, and one having no sympathy with the fire-eaters about the person of Napoleon, and with no Imperialist leanings, the *Revue des Deux Mondes*, uttered these words, "That this, the only side of the Rhine on which we are not suffocated by the obstacle of a neutral barrier, should be closed upon us by the mass of an enormous State, is a fact so contrary to all our national existence, and to the natural constitution of France, that it is impossible French bosoms should not be oppressed by it." It thus appears evident that not only the Emperor, but France, meditated war against the State, which with its mass was closing her only open frontier. Thus it is that ever since the battle of Sadowa there have been suspicious jealousies, and diplomatic intrigues, with occasional recriminations between Berlin and Paris. Other questions were subordinate and subsidiary to this root question of the frontier. To tell the story of German victories and French defeats—defeats so utter and humiliating—is not within the range of subjects considered *appropos* to this Review. In leaving, however, the subject of this stupendous struggle, this reflection is forced upon us: For many a long year to come France and Germany will remember 1870. During the months of the winter there has been the same dreary sameness about the news of marching and counter-marching, of the clash of immense bodies of armed men, of thousands of human beings shot or mown down by rifle, grenade, mitrailleuse, or cannon, and left to stiffen, to wail and to die on the wintry fields of France; and instead of happy domestic gatherings crowding round a hospital board, thousands of families sit comfortless and alone, with women and fatherless ones silent and in tears. There is, however, one thing of transcendent importance hastened to its settlement by this war—we refer to the Roman question. For many years gone by it was seen to be but a matter of time that after a pontifical kingship of twelve centuries the temporal power of the Pope should cease. Not only did it seem inevitable that it should cease, but it was seen to be necessary to all but ultramontane papists that this anomaly—not to say monstrosity—of misgovernment should be swept away.

And who can avoid recalling the extraordinary and ominous coincidence, that on the very evening of the day when the Pope's Infallibility was proclaimed a French courier was dispatched to Berlin with a declaration of war. Two huge blunders were perpetrated that day. The declaration of war, which led to the downfall of the

eldest son of the church, and the apotheosis of priestly assumption which heralded the overthrow of the Pope's temporal power. This latter step is not a normal tendency of the age we live in, but is one of its abortions and monstrosities. It is in distinct contrariety to the advance of things that the world should be called upon to believe that "God is on the earth in the likeness of an old man at the Vatican." An eminent member of the legislature said last session in his place in the House of Commons (when the galleries were filled with the two classes he spoke of), that priests and peers were classes not certainly growing in power. If by priestly power he meant priestcraft or spiritual despotism, we agree with him that such power is declining and must decline. The growing spirit of these days is to pull down all Popes whatsoever from the invidious and mendacious heights which they have long occupied, to cast their proud and arrogant pretensions to the dust; and one of the most significant and hopeful indications of this is the publication of the work at the head of this article by Roman Catholic writers.

Though the work is anonymous, there is no doubt now as to who are the writers of it. Their names are not obscure and insignificant. It is years since they won their spurs, and established a fame that is European as distinguished literatuers. This work is the most complete and exhaustive exposure that could be desired of the arguments and authorities upon which the Jesuits have founded the dogma of Infallibility, and must to the last degree have mortified and chagrined the wily priests against whom it is written. The learning is abundant, the evidence is complete, and the reasoning unanswerable. The fault of the book is, that while the dogma of one man's infallibility is shown to be the height of absurdity and blasphemy, yet these very iconoclasts hold to an infallible church. They do not seem to be aware of the fact that all the fictions, forgeries, and deliberate deceptions, of which they write, have been prepared, palmed upon the world, and accepted, not so much by popes as by this infallible church. If the authorities used by modern Jesuits are *bona fide*, what become of the statements of Janus, and if they are fictions and forgeries, as Janus shows they are, what becomes of the infallible church? On the horns of this dilemma Janus is most effectually impaled by Professor Froschammer of Munich, a colleague and friend of Dr. Doellinger, the inspiring genius of the writers of "The Pope and the Council." Doellinger's name is known as the most learned polemic who has championed the Roman cause in modern times. For many years he was an ardent Papist, and was in great reputation at the Vatican. But in 1857, while residing at Rome, and seeing the real condition of his church and the gross misgovernment of Papal authorities, his honourable nature underwent a revulsion, and he henceforth became an enemy of the policy and the party ruling at

Rome. In 1861 he exposed the corruptions he had witnessed, and declared that the days of the Pope's temporal power were numbered. In a celebrated lecture before a brilliant assembly he announced these views, and the Pope's Nuncio, who was present, rose in the middle of the lecture, and with ill-concealed anger left the room. Several briefs were fulminated against him and the German professors who held similar views; they were snubbed, scolded, and denounced in a style which makes us wonder that such intellectual giants could submit to it. But their day came when they dealt their terrible and well-directed blow at the Jesuitical party, who are virtually the pope's masters.

We propose, in a few paragraphs, to reproduce some of the damaging instances given in this work of Papal contradiction, mendacity, and forgery; then to point out the manner in which the later Œcumenical Council was manipulated, and finally to describe the humiliating condition of intelligent Romanists before the world. For years, too many to count, the Jesuit steersman, who never let go the helm of St. Peter's for long, have been working towards the restoration of mediæval Papal dominion. But this is a vain and futile endeavour, for the middle ages can never be repeated. For centuries Romanism, as a political and ecclesiastical organization, has been decaying and dying, and hence the desperate expedients of its wily and enthusiastic devotees, lay and cleric, to cover it with mediæval tinsel and splendour. This is attempted to be done by the revival of ancient and proved forgeries and lies. The public morality of the Pope's advisers allows them to colour or conceal historical facts or faulty institutions for the supposed advancement of their cause.*

Janus goes into the history of the hypothesis of Papal Infallibility, and shows how that the Pope, who commenced his incumbency of St. Peter's chair with greater *éclat* than any other pope for three hundred years, has, for the last fifteen years, been the tool of designing jesuits, who, after their success in making the Immaculate Conception of the Virgin a part and parcel of every Romanist's creed, resolved to play with the weakness of the aged Pontiff and go in for this last dogma; thus inaugurating an era of bondage, error, and blindest superstition for that church. The following are samples, from a great number given by Janus, of the contradictions, fictions, and forgeries of the "infallible" popes and pious ecclesiastics of Rome. Two popes officially declared that all infants who do not receive the Host in Sacrament go straight to hell. A thousand years afterwards an "infallible" council anathematized the horrible doctrine of the two "infallible" popes. Pope Celestine declared the marriage tie dissolved if either of the parties became a heretic; while Innocent III. proclaimed

* See the Chapter on *Forgeries in passion* in "The Pope and the Council."

the marriage was indissoluble, and Hadrian VI. called his "infallible" predecessor a heretic for proclaiming such a doctrine. Sixtus V. issued an edition of the Bible, which he officially declared was the only correct one, and equal to the original scriptures, and accompanied his version with penal enactments and awful anathemas. It soon became evident, however, that it was full of grossest blunders, more than 2,000 of them the work of the infallible pope himself. Glaring as these samples are of the extreme fallibility of popes, the chapter on forgeries exhibit deeper turpitude still; besides betraying ignorant blunders and gross stupidity, there is evidence of serious tampering with historical documents. As early as the ninth century, a casuist, one Isadore, fabricated a body of decretals, consisting of a hundred decrees of the earliest popes, acts of synods, and selections from Augustine, Jerome, Cyprian, Cyril, and others. These documents taught that the pope was supreme in the church, and could be judged by no man. Their reception brought the entire body of bishops, priests, and people into subjection to the Roman Pontiff, and revolutionized the constitution of the church. This revolution was inaugurated by a bold and vicious and unscrupulous pope, Nicholas I., who anathematized all who should not receive the decretals. In these forgeries we have the germ of infallibility, and in this bold policy of pope Nicholas we have the first distinct step towards the goal now reached. Then the skilful hand of Anslem wrought these Isadorian fabrications into working shape the more effectually to promote papal absolutism. He may be said to have systematized and formulated the dogma. Succeeding so well in this case, other spurious decretals were added, giving power to the popes not only to depose ecclesiastics, but emperors, kings and princes, and declared that upon his will hung the salvation or damnation of men. This accumulated body of forgeries were further elaborated by Aquinas, Cardinal Lurrecrementa, and then by Cardinal Cajetan, the same notorious priest who in the famous trial at Augsburg, called Luther a German boor, and asked him where he would be when the elector forsook him, and to whom the grand saxon reformer replied calmly, "I shall be then, as now, in the hands of Almighty God!"

The design of the annotations and amplifications of Isadore-Gratian forgeries was to invest the wearer of the tiarra with supreme and absolute power, to make his declarations superior to Holy Scriptures, for they require us to go to his holiness to know what is scripture, and thus he is made supreme head of the church—in a word, Infallible, so that we are not surprised that the bull "In Caena Domini," finally issued by Urban VIII. in 1627, makes it an *eternal* law in Christendom: 1st, that the pope, as "Pontefex Maximus," is God's representative on earth, and has full power over nations and kingdoms, he judges all and can be judged by none.

2nd, All monarchs and ecclesiastics who fall into heresy or schism are irrevocably deposed and incur sentence of death; if they repent, are to be imprisoned and do penance on bread and water for life. 3rd, None may give any aid to such heretics, not even the simplest services of humanity, and their dominion are at the disposition of the pope. This bible has still a legal existence. It still excommunicates and curses all heretics, as well as those who defend them, and all princes who allow them to remain in their country. It curses all who print or keep books of heretics, whether private persons or universities; and its maledictions fall not only upon supreme authorities of the state, but upon all the functionaries, down even to the jailers and executioners.*

Let those who think popery an innocuous and innocent thing, ponder this Draconian law, which is still held by Romanists, and is not executed only because the power is lacking. So complete and abject was the subjection claimed by the popes from men, that Cardinal Bellarmine,—one of the greatest men in the Romish church for the last two hundred years—says, that if the pope were to prescribe sins and forbid virtues, the church would be obliged to consider sins good and virtues evil.

Thus for ages the dogma of Papal Infallibility has been growing in the church, but it was reserved for these days to have it formally sanctioned by what is called an Ecumenical Council. In the most famed city in the world, and long the mistress of the world, the Council at length met. There, beneath the splendid dome of St. Peter's, sat an imposing array of 700 ecclesiastics, cardinals, archbishops, bishops, and abbots, not a few of them learned, subtle, crafty men, many of them, without doubt, saintly and devout. The interior of this temple-palace blazed with brilliant hues, the transept being fitted up with the effective upholstery which the Roman priesthood knows so well how to use in gratifying the esthetic element in human nature. "Around," says a gifted writer, "are the tombs of those haughty pontiffs whose ambition, lust, and cruelty are yet the scandal of the church, as they were once the terror and disgust of Europe. . . . The walls are garnished with pictures portraying the earliest councils of the church, the progenitors and the prototypes of the assembly then convened. Within this sacred hall have gathered ecclesiastics from well nigh every nation under heaven. Italian bishops, whose sees date from Ambrose and Hilary, find themselves side by side with prelates whose dioceses lie in lands discovered but yesterday. The Jesuit from China finds himself in strange juxtaposition with prelates from Mexico and Chili. The refined scholar from Oxford looks into the face of a pseudo-metropolitan from Antioch. Cheek by jowl

* See "The Pope and the Council," chapter, *Papal Infallibility Formalized into a Doctrine*. See "Janus," page 391.

with the Archbishop of Iconium—the scene of the earliest labours of Paul among the Gentiles—sits the Archbishop of Costa Rica. But the ecclesiastical contrasts are even more striking than the geographical leader of the ‘Pope’s brass band,’ himself an incarnation of intellectual subtlety and feminine refinement; Archbishop Manning acts as fugleman to the horde of Cisalpine, Hispanian, and Propagandist prelates, who at his signal are to shout down—metaphorically if not literally—the thoughtful Germans who came furnished with the theology of Munich, and the fearless Frenchmen. Lovers of darkness and champions of ignorance from Peru come to be counted rather than to be heard, in opposition to men who would fain stand at the helm of modern civilization and literature, and guide to heavenly issues the intellectual and political freedom of the age.” These “lovers of darkness” are the teachers who declare that conscience, judgment, and will, must be laid at the feet of the priest, and who enjoin, as essential to eternal salvation, that men sigh before the altar of some St. Joseph, or patter prayers around the flounced, tinselled skirts of a waxen Madonna, and who hold out threats of purgatorial fire.

It soon became evident that the Jesuits were not going to carry their dogma without serious and, to them, unexpected opposition. A petition—very learned and very urgent—was presented to the Pope, got up by Archbishop Manning and a Belgian archbishop, and signed by a nameless crowd of Italians, praying that the declarations of the Papal Infallibility might be expeditiously made; then came a counter petition, much shorter, but pointed in terms and ominous in tone, bearing the names of three cardinals and a hundred and twenty four archbishops and bishops. The three envoys bearing it were, on their arrival at the Vatican, coldly received in an ante-room, and their petition carried into the Pope’s chamber. This cold reception was the more marked, as the Infallibilists had an audience with the Pope when they presented their document. Another significant document reached the Pope’s hands,—a protest from the learned Cardinal Ranscher against the determination of the Pope’s myrmidons to gag and kill that which is the first condition of a council—freedom of discussion. But, utterly regardless of all opposition and protests, Manning and his party went swiftly and surely towards their goal. They were, as a party, organised to perfection, and possessed all and every means for the accomplishment of their purpose. They were the swifter in pushing forward to the goal, as they were stung to the quick by the formidable character of the opposition and the triumphant reasoning of their opponents, which they never attempted to answer. Thus the leaders manipulated their creatures *in partibus*, just as the voters of rotten boroughs could be bought and sold. Persisting in their demand for free

and ample discussion, the minority found that no discussion would be permitted; the pro-papal programme must be passed, and not discussed. More than once was that august Council Chamber turned into what might properly be called a vulgar bear garden. The minority fought gallantly and well, and would not be gagged. They were silenced by shouts and cries, but not answered. Here is the scene this Œcumenical Council presented on the 22nd of March last, as set forth by an able pen:—"The sitting of the Council to-day was more stormy than is yet generally known. The two Fathers called to order were Cardinal Schwarzenberg and Monsignor Strossmayer. The cardinal attacked the revised scheme *De Fide*, and especially denounced the canons which anathematize Protestants, and which threaten them with eternal damnation. He said that such doctrines were at variance with the spirit of the Gospel. He declared that Protestants numbered in their communities men distinguished by sanctity, illustrious by genius and talents, and ennobled by their benefactions to humanity—men who could not be precipitated by words into hell. He spoke with derision of such an award of eternal torments, describing it both as profane and impudent. The time for these cursings was, he thanked God, gone, never to return. In the midst of this forceful address he was interrupted by being called to order, because he was departing from the question. The cardinal replied that he had never swerved from the question; when the President Legate grew angry. The dispute continued until the cardinal, seeing he was not going to get a hearing, rebuked them for stifling discussion, and started out of the tribune. After a diplomatic speech from a French archbishop to allay the great excitement of the Council, Monsignor Strossmayer ascended the tribune, and delivered the most eloquent panegyric on Protestants that ever fell from Catholic lips." The chronicler, from whom we have quoted, declares that, as his voice, strong in compass and rich in tone, reached every ear, so his language was more impassioned than his friend's the cardinal's. He reviewed the terrible religious struggles of the sixteenth century; then he eulogised the Protestants of the present day, pronouncing the anathemas against them as simply ridiculous, and contended that they must be addressed in terms of conciliation. The word "conciliation" again aroused the Legate. Cardinal Capalti now rose, and called the orator to order. But he, taking no notice of the interruption, continued his speech, when the Legate renewed his interruption, and commanded him to desist. Monsignor Strossmayer then turned to the President and cried out that he was weary of these calls to order, which were only made to surpress freedom of debate, and that if the Council approved of such decrees as *De Fide*, the whole doctrine of the Church would be perverted. He

was citing the bitter complaints of Origen against Rome, when the body of Infallibilists stormed and shouted to vociferation, "Silent! Silent! *damnamus eum!*" on which the minority raised protesting shouts, while the Italian bishops shouted, "Viva Pio Nono!" &c. The tumult was terrible, and could not be repressed; the rage of the majority was unbounded, and the Legates at length suspended the sitting. We cannot forbear giving our readers an extract from a letter from a French bishop, a member of the minority in the Council. He says of the Council: "The system we found there was a system of handcuffs. By the way of satisfying our complaints they have locked us up still tighter, and now we have a revival of the old 'brodequin' (a brutally formed handcuff, suppressed by Louis XVI). To tell the truth, our tormentors have done the thing with all imaginable grace. We found here a majority completely compact, and more than sufficient in number, perfectly disciplined, and equipped at need, with instructions, injunctions, menaces, powers of imprisonment, and bribes. Speech is still in form permitted to us; but on what conditions! Reply, discussion, explanation—all strictly forbidden. If you wish to speak you must get your name put down, and on the next day or two days after, when the subject is got cold, you may come and bore the assembly with a speech. Even then, if you travel beyond school-boy themes, it is forbidden (except to the gentlemen of the majority), and when one attempts to speak of liberty, of decentralization, of dis-Italianization, one witnesses the recurrence of those tumultuous scenes which have been raised round Cardinals Ranscher, and Schwarzenberg. The poor little minority is hemmed in, and has to contend against insult and calumny. . . . A Cardinal summed up matters to me in these words, 'Mon cher, nous allons aux abîmes,' 'My friend, we are going to the abysses.'"

On another occasion Strossmayer impugned the right of the Pope to restrict their debates, when he was interrupted in the most unseemly manner, but he continued his speech, which was singularly brilliant and trenchant, and made a profound impression. So far was the "handcuff system" carried, that the non-contents were formally inhibited from consultation and concert, the inhibition saying it was contrary to the law for any meeting to be held without the Pope's consent. It is time a yoke so galling should be taken from the necks of the long oppressed Romans.

The ground we have travelled over, and the facts we have marshalled show how the last and most monstrous spawn of Romanism has been produced, and how it ultimately was thrust upon the Papists by a confederated body of subtle Jesuits, who have in this their triumph laid the foundation of their second and, as we hope,

their final overthrow. Better for Romanists had the Council not been held, but better for the world that it has. The apparent unity of belief in the Papal Church has been shown to be among the greatest of modern delusions, while for many months an "infallible" Council has been the scene of the most unseemly strife. The Assembly, by which all doubts were to be cleared up and all differences settled, has turned out to be but a bad Parliament, without security for freedom of debate, and everything carried that the Pope desired by his well-commanded majority. And then the Church has been enlightened anent the history of this new ecclesiastical monstrosity. That Papal supremacy was founded on fraud and forgery was said to be an impudent Protestant calumny, but now it rests upon indisputable evidence, sought out and massed by the most learned divines of the Roman Church itself, leaving no option to unprejudiced students but to convict these advocates of Popery pure and simple of deliberate, though blundering deception. And it is a matter of infinite regret and shame that the most ardent advocates of the dogma of Papal infallibility have been found among the body of misguided English perverts. But for them it is not too much to say that the scheme of the Jesuits would have been foiled. They were the eager, determined body-guard of the Pope. They pursued their way like devotees. The French did not relish their pretensions to leadership, and Germany smiled at their meagre learning, but they still held on. Their English "bull-dog partizanship, improved by Jesuit subtlety," made them not only formidable, but successful. And they have well drilled and schooled the millions of their followers and dupes in this country and over the channel.

To these it is useless to preach prudence or reason; they are prepared to believe any dogma or fable, however preposterous it may be. But dispassionate men must see how the high-handed policy of their leaders conflicts with the reasonable and inevitable tendency of things. Rome may triumph outwardly over the graceful but unsubstantial phantom, liberal Catholicism, but both must sink into the "Serborian bog, where whole armies have sunk." The war began centuries ago, and, now carried into the popish camp by Strossmayer, Dollinger, and Janus, will ultimately overthrow this hugest of superstition and tyrannies, for pretensions founded on systematic and deliberate fraud and forgery cannot long lift their head in God's universe. They may be bolstered up for a time, but even the Latin races are penetrated with doctrines which will make the existence of Romanism, as a huge confederacy for crushing the pent-up aspirations of the people for liberty and truth, an impossibility; as it is an anachronism. In proportion as the people recognize their right to choose their own government, that religion belongs to the individual conscience, and cannot be

—RELIGIOUS THOUGHTS.

praying, we are apt to depend altogether

on our thought to imagine that I can do any-
thing. Dependence on God, in every single
thing, is both my duty and security.
Questioned whether self-power can be com-

joined to one's self to a sect than to God.

frightened and shrinks from the thought
of God.

spirit's operations, is like being laid on a
stone. Mortification carries death to the
heart. Nature's conclusion is,

the soul which knows any thing of itself, to
be light and help, all love and purity ;
and sin-polluted.

could draw nigh to God, and keep a con-
science, is the reason why we do not ; we want
this want is the very thing which makes us
separate from him.

terrible to himself, and look out every way
for his pride.

of man a deeply-rooted covetousness ; a
suggesting diabolical, murderous thoughts,

to himself, few would go to him of their

good ?" O man, why callest thou thy-

thought of ourselves, to dread the thought of
by others ; and knowing that God sees us,
without pain, self-condemnation, or one
is a fatal symptom, and a full proof of our

true wisdom, and know how we should live,
we die.

business in any thing besides the peace of God
we shall as certainly be unhappy, as that
is uncertain.

than parting with my wife. She was
of my flesh ; sin is in the bone and in
very fibre of the heart.

Religious truths, and religious employments, are not so much our choice for the sake of their own excellence, as a force on nature, and what we fly to as some kind of relief from the vanity and insufficiency of every thing else.

If we might be easy and satisfied in and from the world, perhaps we should look no where else for happiness.

Though nature is dying, and, as to the strength and vigour of it, almost gone, corruption is strong as ever; and herein is full proof that it does not die with the body.

To unregenerate men, it is less painful to suffer than to do the will of God.

It is justly said that sin must be hated and abhorred for its own sake, apart from consequences; but who almost would not sin, in one respect or other, if he were equally sure of heaven, sin or not?

The more I attempt to murder time, the more life it has to murder me, soul and body. If I put my time in my pocket, it is no excuse to say that I do not carry it to the play-house.

Time waits on the soul early every morning, and says, What wilt thou have me to do to-day? It is a shame to say what the answer is, but it will one day be known.

I would willingly go to Siberia for the remainder of my life, if I could leave myself behind me.

The soul is not self-sufficient, cannot be independent, must have some prop; unhappily it chooses such as shrink from under it.

We do not set the mark of holiness high enough; we do not raise our desire up to the Scripture standard of it; we do not trust and pray enough.

What should I be if I had talents to be proud of, when I am so proud of nothing?

I cannot take the dimensions of Christ's love without a proper knowledge of my own sin.

Strictly speaking, there is no difference of characters with God in point of real excellence and exact conformity to his law.

Sin keeps no Sabbaths.

The folly of irreligion is either desiring that last which we most want, or presuming that we can do everything for ourselves, and so never applying to God.

A full sight of the corruption of human nature, if we exempt ourselves from it in whole or in part, will certainly be followed with a splenetic contempt of others, approaching to misanthropy.

The deformity of present sin is hidden or very much lessened by its concomitant pleasure; past sin, the pleasure of it being gone, appears to be what it is.

God's pity will hold me up and carry me through. My own, with all the reason I can put to it, and all the efforts I can make, is nothing.

How sad, during life, to have conscience only a tormentor !
My corruption is strong, and bondage to sin evident, when I am
so long in making what I know to be a right and necessary choice.
I see my sin in every person I meet.

If the heart is not filled with a pure love, by a divine change,
its nature is corruption, and it can be nothing but a sink of in-
iquity, whatever disguises it may put on to deceive both the world
and itself.

It would be great self-ignorance and presumption in me to say
I will not sin to-day.

Men love only those who love them, hardly any without a view
to some advantage of their own, and never those who are enemies,
or thwart their interest and inclinations. God loves man purely
and disinterestedly, notwithstanding his vileness, aversion, and
enmity to him.

People never tell more lies than in their prayers.

I should not have had the stone in my bladder or kidneys, or
both, if I had not first had a stone in my heart.

Sinning is putting poison into the sting of death.

The great dependence through life, with most men, is on to-
morrow, and to-morrow is still before, while it never will be over-
taken.

It is the hardest thing in the world to call out in earnest for help
against one's self, and yet all depends on it.

Though I have used myself to think meanly of the human heart,
and have great reason so to do from the knowledge I have of my
own, yet I am sensible that it is an unknown depth.

We never turn to God as our centre of rest, supreme delight,
and sovereign good, till we have tried everything else.

Gataker, supposing that the practice of Marcus Antonius was
conformed to his sentiments, confesses with shame how far he came
short of so great a pattern. But this very thing shows the superior
excellence of the Christian; no heathen philosopher ever made
such a confession. With all their knowledge they did not know
themselves.

It is real, but most horrible truth, that the bulk of mankind are
not in charity with God.

It is wonderful to consider how naturally we all lean to the law
for salvation, without observing that we are as naturally averse to
the practice of it as inclined to lean to it, and that it is impossible
to answer its demands.

If I could do for myself what I ask of God, I should be a god to
myself: I should have little dependence on or regard to the God
who made heaven and earth: I should hardly believe there is
such a God.

Sin, by a natural right, demands execution of its curse at God's
hands.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

If I were to think daily and hourly, and think of nothing else for a thousand years, but how to cleanse my heart, or root one vice out of it in my own strength, I should be no nearer to it at the end than I was at the beginning.

There may be horrid pride in confessing and aggravating our sins—'That ever I should do this!' Why, who are you? Do you not see that you are making yourself somebody with God?

Instead of making religious exercises a step of approach to God, seeking God by them, and pressing to God through them, there is danger of making them a pretence for keeping ourselves from him, and a means of quieting conscience without him.

It is a great point of religion to know the heart. I see but a very small part of its deceit, hypocrisy, and desperate wickedness.

We have commonly one master-sin, and are so blinded with it, as not to see others as great, and more dangerous, because they are hidden.

With what reluctance should we submit to sleep, if this present period of our existence were thoroughly happy! As it is not, it is a mercy that we are under a necessity of sleeping out so considerable a part of it; and this very necessity is also a proof and conviction, that we neither are, or intended to be, perfectly happy in this present life. Whenever the happiness of man is complete, God, the author of it, will not suffer it to admit of any interruption; "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. iv. 8.

Our whole behaviour by nature is a perpetual disguise. The mischief of this is, that we take ourselves not only for what we appear to be, but for what we would be thought to be; and continue strangers to the corruption of our hearts, and deaf to the word of God; the great purpose of which is, to discover and make known that corruption, the method of cure, and the necessity of complying with it.

Nature shrinks from the ghastly apparition of its own corruption; will not believe it in good earnest; thinks it may be retained, in part at least, with impunity; flies from the sight to sensuality and vain amusements. It is a dreadful thing for man, captivated as he is by the spirit of the world, to be told that he must die to it by a deep abhorrence of his state. This shows the necessity of that divine touch on our spirits, called faith; and the effect, wherever it is produced, proves the reality of it.

1 Sam. xii. 21. "And turn ye not aside, for then should ye go after vain things, which cannot profit nor deliver;" together with Isa. xlv. 20, 21. Jer. xvi. 19, 20. See here the mischief and

venom of idolatry. Man is in a fallen state; wants deliverance; cannot help himself; and yet, by a strange perverseness in his will and understanding, turns from the only Being that can help him, to things confessedly more impotent than himself. Sad proof of his degeneracy, and of the blind subjection he is in to evil spirits.

This world is confessedly not the region of happiness; all is uncertainty, disappointment, and delusion; one would think, therefore, that those at least who pretend not to love it, and dread its snares, should be glad to be removed out of it into a place of safety and happiness; but, generally speaking, they wish to be excused, and there are very few who really desire it. Alas! it is to be feared, that even those who are called, and think themselves Christians, are sadly insincere, and little known either to themselves or others.

It is the nature of man to wrangle, fight, and shed blood. So long as men are men, there can be no such thing as peace, national, civil, or ecclesiastical.

The carnal mind is the life of sense; by which is not meant gross sensuality or immorality, but acquiescence in our state as such, without any thought or desire of a change; loving and adhering to the world; a full relish of earthly comforts, and the means of procuring them. If this is the prevailing habit and temper of the mind, God is fatally excluded, let a man think what he will of himself, or what fair pretences soever he may make of religion. But, say some, "How must we know when this is our case?" Never till the doctrine of the cross is in good earnest attended to, and we come to understand the contrariety of such a state to the will of God, and consider it as our absolute unfitness for the kingdom of heaven. But then, this is not the whole of the carnal mind; to bring it farther into view, let us take our rise from scripture, "Except your righteousness exceed the righteousness of the scribes and pharisees," that is, of mere men, though ever so learned, "ye shall in no case enter into the kingdom of heaven;" for the scribes and pharisees here represent the great doctors and rationalists, so called, of all ages and places: and it does not appear from scripture that they were scandalously defective in point of morals, or what is commonly called virtue. What then should be the reason that Christ, all mild and gracious as he was, ever speaks to and of them, with a sharpness that seems to need an apology? It was because they were foremost in a fatal error, and would be apt to lead others into it, viz., that of self-justification, and the reality and merit of human virtue, which at the best is infinitely defective, generally founded on rotten principles, and can never stand the judgment of God. This our Saviour shows plainly in the remainder of the chapter; and indeed in his whole sermon on the mount, as well as in other places of the gospel.

BRIEF NOTICES OF BOOKS.

Science and the Gospel; or, The Church and the Nations. A Series of Essays on Great Catholic Questions. London: Macmillan and Co., and Anglican and International Christian Moral Science Association, 8, Old Jewry, E.C. 1870.

THIS neat volume consists of four essays for which prizes of fifty guineas each were awarded to the authors. When talent is challenged and tempted into exercise by offers of remuneration, the public may reasonably count upon the forthcoming literary productions being worthy of perusal and adapted to general benefit. Such, we think, is the quality of the volume before us. The title, "Science and the Gospel," has been objected to by some as calculated to deceive and disappoint purchasers who might expect to see something about the physical sciences in the book. There is nothing of this kind in it. It confines itself to moral science. The repeat of the title sufficiently indicates this:—"Or, The Church and the Nations." The volume is issued under the auspices of the "Christian Moral Science Association" as the exponent of its views and purposes. Without committing ourselves to any opinion concerning the association itself and its adaptation to the laudable objects it contemplates, we are free to speak favourably of these essays.

The first and second on "The Visible Church," and "The Unity of the Visible Church," are obviously pervaded with a catholic spirit. The authors soar above sectarianism, and take liberal ground as to what constitutes the Church of Christ. No given form of government or church polity is insisted on, but all persons of any section who hold the vital doctrines and practise the known duties of Christianity are recognised. The composition is chaste and plain, and suitable to the themes treated.

Passing the two first essays, which we think good, though not in a superlative degree, there is a decided improvement in what follows. The third essay, the subject of which is moral science, rises in interest, and carries an intelligent reader forward with increased ardour. It is very masterly and discriminating. It grapples with the erroneous moral systems that have been propagated in past ages or which are maintained in the present age. By fair and manly argument it discredits every notion of morality that ignores revelation and the obviously degenerate condition of human nature. There is rather a freer use made of the technicalities of moral science than is convenient to ordinary readers. But, notwithstanding the somewhat formidable terminology, the essay will be read with profit. The learned will like it still better for its scientific diction. We are particularly pleased with the pains taken by the essayist to define the term "law." He claims it as properly belonging to the sphere of morals. Only in an improper sense, by licence and figure, can it be applied to other matters. This, done at an early part of the essay, facilitates a clear apprehension of the subject. In fine, we have in this production the result of extensive reading and thought on moral science.

The synopsis of Christian Ethics appended at the close is valuable as giving a succinct view of the whole, and is an aid to the memory of the reader who has patiently perused the treatise.

The fourth essay is on national religion. This is defined on a broad principle. As one of the essays is written by a clergyman of the Church of England, this may be it. But it would be difficult to tell whether it is the production of churchman or dissenter, its sentiments being so liberal and candid. National religion

is spoken of as the bulk of the nation, being actuated by religious principle irrespective of any church system. The essay is decidedly practical. It abounds in appeal to the church through all its sections to expend its energies in bringing the world into subjection to Christ. The pictures given of the intellectual and religious condition of England are appalling. Ascertained facts and statistics are the basis of those representations. Commercial morality is animadverted on with a keen fidelity that spares nothing, and yet does not exaggerate. Social and domestic morality are touched upon and shewn to be very low. In this state of things the church is challenged to combined effort for the common good. Respectful appeals are made to Christians of all denominations to join the Christian Moral Science Association, and further its purposes.

Altogether, this volume is a valuable addition to our religious literature. No serious reader can give it a careful perusal without a good effect both upon his intellect and his heart. Independently of its purposes to win attention to the Association which publishes it, the book is of permanent worth.

God's Hand in the Storm; Being a Narrative of the perils, losses, prayers, deliverances, &c., of the Filey fishermen in the gales of October, 1869. By C. KENDALL. London: G. Lamb.

MANY of the incidents recorded in this pretty little volume are very touching, and the artlessness with which they are told renders them all the more so. God's hand is, indeed, seen in the storm here described, and the pious inferences and reflections interspersed through the narration, though in some instances strained and extreme, are on the whole sound and healthy. To fishermen and sailors generally the book will have a peculiar charm, moving their deepest feelings and harmonising with the experiences of their rugged life; and, indeed,

landsmen as well as seamen cannot fail to read it without being interested and benefited. None of our Sunday-school libraries should be without this little volume.

The New and Comprehensive Scripture Catechism; designed for the use of schools, Bible-classes, anniversaries, and private families. By CHARLES BRIDGMAN. Second Edition, enlarged. London: F. W. Bourne, City-road.

By means of question and answer this book goes over the whole length and breadth of the Old Testament, developing and expounding the main facts of that portion of Holy Scripture. Its chief design is to assist in preparing Sabbath-school scholars in an intelligent way for anniversary examinations, though it may be used with good effect in Bible-classes and in private study. The plan of the book is simple and its style of writing unpretending; nevertheless, it is a good book and calculated to be useful. We heartily sympathise with the author in his hostility to the too common method of recitation at Sabbath-school anniversaries, and wish him success in his efforts to promote the adoption of a more rational method. This book, we are glad to find, has reached the second edition, and we hope a third will soon be called for.

The Evils of Smoking; or a few words to Ministers who use tobacco. By SILAS HENN. London: G. Lamb.

THE following extracts from this tract will enable the reader to form a more correct idea of what it is worth than anything we could say:

"Suppose Christ were to come back again to this earth, and you (a Christian Minister) were walking with him on the highway, side by side, would you dare to annoy your unearthly companion by puffing the fumes of a cigar into his face? We think not. Then why indulge in such a vile and vulgar habit when side by

side with others, to their annoyance, since the omniscient eye of Christ is always upon you, and his Spirit is grieved at your behaviour ?

"Smoking has become a nuisance almost everywhere. On railway platforms, in the waiting rooms, in the carriages, out of doors and within doors, we meet with the filthy practice, and often accompanied with the nasty habit of spitting. At times we cannot breathe the pure air, it is so tainted with the disagreeable odour. Yet some ministers, instead of trying to put down this abominable nuisance, join in it and increase it. How ridiculous to see a minister like a puffing locomotive, or a smouldering volcano ! Would to God that every smoker could see himself as others see him. But he is the victim of deception ; smoking beguiles him into vain imaginations.

"All smokers are a common nuisance, but smoking ministers are the worst. Their office and position gain them admittance into numerous family circles who are disgusted with their uncleanly habit. They are soon set down as self-indulgent, and as possessing but a small degree of piety.

"It is a command, not without the weightiest reasons, that they who bear the vessels of the Lord, should be clean. But smoking ministers cannot be clean—thoroughly clean—either in body or soul. Their whole body is infected with the noxious weed, and their very breath forbids a face-to-face interview, unless you stand at a respectful distance. And the soul is rendered unclean, in a measure, by admitting defilement in the body, and by yielding to an indulgence which also excites the animal passions, and hinders the development of the divine life.

"Others tell us that smoking is one of their greatest comforts. Alas ! alas ! when men have so little comfort in religion as to seek it in tobacco.

But smoking is a gratification,—a low, fleshly gratification ; and that is, indeed, the reason why men smoke. It is not because they are benefited by it, but because they like it. A very few may think themselves benefited by it, but they are deceived. From the very nature of tobacco, and from its certain effects on the human system, they must be deceived. Now they whose whole hearts are fixed on divine things, whose undivided affections centre in God, and whose souls are filled with the sweet rest of perfect love, have no desire for the comfort of the pipe. They would be ashamed of such low indulgences."

These passages, which we have taken the trouble to transcribe, convey a fair idea, not only of the zeal and earnestness, but also of the intelligence, the breadth of mind, and the Christian charity with which the whole tract is written.

The Atonement ; or, Christ's death an expiation for the sins of every man.
By SILAS HENN. London : G. Lamb.

IN this tract the doctrine of the Atonement, in its strictly orthodox bearings, is unfolded and sustained by a profusion of Scripture quotations.

Unfolding the Bud ; or the duties of Parents. By SILAS HENN. London : G. Lamb.

THE duties of parents to their children, especially the religious duties of parents, are here set forth in clear and impressive language, and with such a profusion of illustrative anecdotes, as keeps up the interest of the reader to the end. The pamphlet has already reached a fourth edition, but even the extensive circulation which this fact implies, is no adequate measure of its value and power for good. We should rejoice to see a copy of it in the hands of every parent throughout the kingdom.

THE CHRISTIAN AMBASSADOR.

ART. I.—DR. LIVINGSTONE.*

FROM the loins of poverty and the homes of humble life have come forth men whose names are immortalized by their lofty purposes, and the magnitude of their exploits. The vast majority of those to whom is justly awarded the epithet great, and who wear it as their due, who rank high in the world's "legion of honour," whether in philosophy or science, in theology or moral reform, have not been born in palaces or nursed and reared amid the influences of luxury, but in poor and humble homes—Pope and Kirk White among the poets, Cook and Columbus among the discoverers and adventurers, Sir Isaac Newton and Sir Wm. Herschell among the scientists, Humphrey Davy, Isaac Watt and George Stephenson among the inventors, Isaac Barrow and Jeremy Taylor among the theologians, Luther, Melancthon and Knox among the reformers. These and many more we might enumerate have all had a humble origin. There is yet another man we have to mention, spoken of by almost every tongue; whose influence is world-wide, whose heroic missionary toils among the swarthy Ethiopians shall cause him to be held in everlasting remembrance, and whose discoveries have not been exceeded in their important bearing on the moral and commercial interests of mankind since the date of the discovery of the western hemisphere—namely David Livingstone, whose eventful life and labours we shall now attempt to pourtray.

He is one of the many men whom Scotland delights to honour. The silvery-haired grandfather tells with gladness and with feelings of national pride the thrilling story of his life, and children tell to children his encounters with the wild beasts of Central Africa.

The sons of Scotland, as well as those of other lands, who have achieved renown, and whose memory a grateful world cherishes,

* Substance of a Lecture.

are largely indebted for their position and influence to the associations and influences of a Christian home. Livingstone owes much to such a home. He was born in a humble cottage in the pleasant town of Blantyre. His parents, though not of royal lineage according to the flesh, nor distinguished by the adventitious circumstances which too often give prestige to persons destitute of noble qualities—were royal in their character and friendships. For, like the distinguished saint of old, “they walked with God.” And from them he received his first lessons of Christian truth. In early life he possessed some fine manly traits, and exhibited the marks of a vigorous character—a clear head, a true heart, a resolute will—the elements of genuine heroism. He was characterized by honesty of deed, singleness of aim, purity of motive, decision of character, indomitable perseverance, and manly independence. His early life is a remarkable instance of the pursuit of knowledge under difficulties, of which Scotch students have given so many noble examples. His passionate love for books is one of the most marked features of his boyhood. It was too generally believed by the Scottish peasantry of the period that science and religion were opposed to each other, and in this opinion his father shared. He consequently prohibited his son from the perusal of scientific books. And for a time David yielded to his father’s wishes, until meeting with a copy of Dr. Dick’s works, he read it with intense interest, and was convinced that *true science* and *true philosophy* are in harmony with *true religion*. He discarded novels as enervating to the mind, and read for the most part books of travel, history, science, and language, as calculated to improve the mind, enlarge the sphere of knowledge, and strengthen the thinking faculty. It is often thought that a life of toil is unfavourable to thought and study and to the development of genius. But where there is a resolute will the difficulties connected with such a life flee away as clouds before the rising sun. Poverty, in many instances, we allow has restrained the rage for knowledge and frozen the genial current of the soul, and “doubtless,” as one of the foremost of England’s living preachers puts it, “in the sepulchre of the sons of toil rests many a mute inglorious Milton, many a heart once pregnant with celestial fire, many a hand that might have swayed the rod of Empire or waked the living lyre to ecstasy.” But poverty spread not its chilling influence on the genius of Livingstone, nor restrained his eagerness for knowledge. During the ten years he laboured in the cotton factory, graduating from that of a piecer boy to the plenary dignity of a cotton spinner, he was most assiduous in the pursuit of knowledge. Though toiling in the factory from six in the morning till eight in the evening he yet found time for mental improvement. He was no time squanderer. He was miserly of the precious moments, and those

hours which thousands of young men allow to pass without an effort at increasing their mental stores, he employed for the improvement of his mind, and as a proof of his unfaltering energy at the age of sixteen he was familiar with Horace and Virgil. He would place the book in his spinning jenny and cast his eye upon it as he passed to and fro, and catch sentence after sentence, linking them together in his memory, or carrying out the train of reasoning they were designed to suggest or enforce. For some time he worked during the summer in the factory, and in winter attended the Greek Medical and Divinity classes in the Glasgow University, the expenses of which were provided by his own manual labours. This affords encouragement to the poor, hard working, ambitious student, whose path is surrounded by the difficulties of poverty and a paucity of opportunity. Set him before you, and emulate his noble example. Ponder on his struggles, with their grand issues. Remember there is no royal road to learning. Wishing and sighing for intellectual greatness will never make you great. Regrets for limited means, and longings for ampler opportunities, will never create them. Make the best of what you have, and address yourself to the pursuit of knowledge according to your opportunity, and the result will be pleasant though the road may be painful. Gird up your loins, and go to work with the indomitable energy of Napoleon scaling the Alps. It is your duty to make the most of your time, talents, and opportunity. Alfred, king of England, though he performed more active labour than any of his subjects, found time for study; Franklin, in the midst of other laborious duties, found time to dive into the depths of philosophy, and explore untrodden paths of science; Frederick the Great, with an empire under his direction, in the midst of war, and on the eve of battle found time to study philosophy, and feast on the luxuries of science; and Livingstone, who toiled in the factory for fourteen hours each day, found time to read and study. With unconquerable energy he sought out many fountains of knowledge, and with delight drank of their waters.

The noblest resolve of his life was formed while attending the Glasgow University. It was not to accumulate wealth, nor to ride on the high places of the earth. A nobler ambition fired his nature. Like Wilberforce and Howard, he resolved to devote himself to the mitigation of human misery, and, like the Apostles, to minister to the spiritual necessities of man. These lofty conceptions and godlike resolves are alike the outgrowth of that love which Christianity alone inspires. Livingstone had sought and found the religion of Jesus, whose object is to expand the heart, and cause our affections to girdle the earth. Under the influence of Christianity he became a man of large benevolence, unwavering faith in the Divine Providence, and of a grand catholicity of spirit.

His eye surveyed the world, and, like the Apostle at Athens, his heart was stirred within him ; and under the promptings of Christ-given love—a love all-absorbing, all-controlling—he resolved to devote his powers to the service of his Redeemer, and to the spread of light in the land of heathen darkness. His first desire was to go to China, then and now the most difficult field of missionary enterprise. But Providence overruled it otherwise. He ultimately offered himself to the London Missionary Society, and after undergoing the necessary examination, attended for two years the Society's Training College, where his earnestness of devotion and oneness of purpose sanctified every act, and gave sublimity to his life.

The sphere of his labours as a missionary and explorer was Africa,—a land invested with more than common interest. It is the third in magnitude and population of the four divisions of the globe. Its entire length is 4,300 geographical miles, and its entire breadth about 4,100. This vast territory abounds in mighty rivers. Immense mountain ranges rear their lofty summits, not as the boundaries of nations, but as the sources of torrents which convey desolation to the plains beneath. Many portions, however, of this vast surface are in respect to soil and atmosphere among the finest in the world. It is marvellous that so little comparatively is known respecting Africa. It is only of late years that the attention of Europeans and explorers has been directed to it. The vast continent of America, unknown four centuries ago, has been traversed from the icy borders of the Polar ocean to the volcanic cones of the land of fire, and from the grassy plains of Missouri to the snow-clad head of Chimborazo ; Africa, so grand in history, “the cradle of the Jewish Legislator, and the asylum of the infant Saviour, the scene of Greek and Roman prowess, under an Alexander, a Scipio, and a Cæsar, the prime emporium of oriental commerce after the fall of Tyre, and the great repository of literature under the Ptolemies, is still in its interior regions beyond the bounds of geographical knowledge, a land of mystery to the white man.” Many attempts have been made to solve the problem of Central Africa, and these essays at explorations revive painful reminiscences of gallant hearted men who have fallen victims either to the hardships of their pilgrimage, or the rage of barbarians. Notwithstanding, Livingstone went forth, not to hunt its prowling beasts of prey, not to take part in the abominable slave-traffic, but inspired with a noble ambition as a pioneer of civilization and religion.

It is not our purpose to trace the footsteps, and recite every incident in the course of this illustrious traveller. We can only follow him in some of his most interesting journeys and give a comprehensive view of them with as much brevity as will be consistent with

definiteness, and speak in brief words of his discoveries, which mark him as one of the most adventurous and successful of African travellers, noticing also their bearings on commerce and religion.

It is little more than a quarter of a century since David Livingstone left his home and friends to explore the wilds of Africa, and proclaim the Gospel to its benighted tribes. After a tedious voyage of three months, he arrived at Cape Town, from whence he proceeded at once to Algoa Bay, and thence through trackless waste and tangled forest for seven hundred miles, to a mission station bearing the name of Kuruman or Lattakoo, the Missionary metropolis of a race of Bechuanas, and now for upwards of forty years a centre of light in a land of darkness. Here he met with Moffat, a brother Scotchman, and a brother Missionary, and, like the Apostle at Appi Forum, "he thanked God and took courage." For a season he laboured among these peaceful tribes; and at Lepelole, so called from a cavern of that name, he devoted himself to preliminary inquiries. He excluded himself from all European society, and from direct intercourse with civilized men, in order to study the native tongue, and obtain an insight into the habits and modes of thinking, and laws and manners of the Bechuanas, which was of inestimable value in his subsequent labors; and then commenced that career of perilous enterprise in which his face was furrowed with hardships and blackened with exposure to the fierce sun of tropical latitudes.

About four years after he landed on African soil he was united in wedlock to the eldest daughter of Moffat. In her he found a loving and faithful wife, who shared his sorrows and sympathized with his plans and purposes, verifying the aphorism of the wise man, "He that findeth a wife findeth a good thing." Born in Africa, inured to the dangers and privations of Missionary life, and intimately acquainted with the peculiarities of the people, she made an excellent companion and help-meet, and faithfully and devotedly she laboured until smitten down with fever, and her sorrowing husband buried her on the banks of the Zambezi, beneath the Baobab tree.

His life is a series of wondrous researches, thrilling incidents, hair-breadth escapes, and wearisome journeys. While over the "many waters," in his native land, gentlemen were sitting in their houses, reposing on luxurious couches, or sleeping on downy beds, he was travelling over belts of scorching sand, or through savage wilds, or sleeping on the ground, and exposed to dangers from the wild beasts. But these hardships he endured with fearlessness and patience. About one year before he was married he met with a marvellous and providential escape from death. In the valley of Mabtosa he was attacked by a lion, the king of beasts. He had fired at the monster, and was just

in the act of running down the bullets for another fire, when in his blind fury the lion sprang upon him, seized him by the shoulder and shook him as a terrier dog shakes a rat. Dr. Livingstone in addition to the power of analysis which he possessed, had a peculiar faculty and habit of generalization. From a single fact he could evolve a general principle. From occurrences apparently isolated a theory at once arose. From the shake of the lion the doctor suggested the probability that the shake given by carnivorous animals to their prey upon seizing lessened the pain and fear of death, and was therefore a merciful provision of the Creator. Speaking of the effect of the lion's shake upon himself, he says: "The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of a cat. It caused a sort of dreariness in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like patients who are partially under the influence of chloroform, who see the operation, but feel not the knife. This peculiar state is probably produced in all animals killed by carnivora, and if so, is a merciful provision of our benevolent Creator for lessening the pains of death."

One of the strongest convictions of Livingstone's mind was the universal adaptation of the Gospel. It is not adapted only for certain types of mind and certain moral constitutions. It is adapted for mind in the highest and lowest stage of culture. He was strong in his belief of the power of the Gospel to overcome the mighty prejudices and subdue the inveterate depravity of the heathen, and he had not laboured long until he had abundant evidence of the truth of his convictions. Among the first converts to the Christian faith and life was Sechele, a celebrated Rain doctor and Chief of the Backwains. He was a man of great intelligence and influence. Hearing the Gospel from the lips of Livingstone he soon decided to embrace Christianity. He found it extremely difficult at first to disentangle himself from the meshes of barbarous customs and heathen superstitions, but he ultimately complied with the self-denying requirements of the Gospel. He put away his superfluous wives at a sacrifice of much worldly wealth, and abandoned the superstitious belief in rain-making—a superstition that was deeply rooted in the African tribes. The baptism of this chief was an interesting and novel ceremony. A great many of his subjects came to see, and were surprised that water only was used, having been told by the enemies of Christianity that converts would be made to drink dead man's brains. Old men wept to see their father as they called him so given up to the power of the white man, who they considered had bewitched him. He became a useful ally of Livingstone in the mission work, and though at first entertaining the idea of propagating Christianity by force he soon

found that the true method of propagandism is by the heavenly weapons of truth and love.

The five years Livingstone spent among the peaceable Bechuanas were successful in civilizing and evangelizing results. Civilization is the forerunner of Christianity, the pioneer making the rough places smooth, the crooked places straight, levelling the mountains, and exalting the valleys, and preparing the way for the Lord. It is evident that Livingstone held this view, for while he taught the people to irrigate their lands, build houses, and instructed them on matters of domestic economy, he taught them the way of life, and told them of a "stream clear as crystal proceeding out of the throne of God," and the house eternal in the heavens. He was a Missionary of the truest type, and in his toils exhibited a heroism nobler far than that displayed by the warrior in the heat and excitement of the conflict.

Dr. Beattie very beautifully describes Missionary work :—

Their's are the triumphs war can never bring,
 Their's are the peans guardian seraphs sing ;
 Their noblest banner is the book of truth,
 Their trophies—age, and infancy, and youth ;
 'Tis theirs to free, exalt, and not debase
 The painted brothers of our common race ;
 Nor strife, nor tribute, nor oppressive sway,
 Degrade their labours, nor obstruct their way,
 Their watchword, Let war and sorrow cease,
 Their noblest epithet—the *men of peace*.

Early in the present century, there were rumours of a great lake in the interior of South Africa. Efforts were made to test their authenticity, but they proved a failure owing to the great Kalahari desert, which it was thought impossible to cross owing to the scarcity of water. The existence of this lake was frequently mentioned by the natives. Livingstone formed the determination of finding out its exact location, and to do this he must explore regions hitherto untrodden by the foot of the white man. On the 1st of June, 1840, he set out on his journey, accompanied by about a score of native guides, with eighty oxen and twenty horses. For three hundred miles the route lay through a dreary sterile region where no water could be obtained for successive days, causing intense distress to the travellers. The journey was long and tiresome, requiring the strength of the lion and the endurance of the camel. He suffered much from exposure to a scorching sun, and from scarcity of water. Yet with failing strength he onward pressed his way. Two months come and go, and he is still in the arid desert, but like Columbus in his voyage of discovery, who saw in the floating seaweed, and the birds that flew around, indications of the proximity of land ; Livingstone saw in the patches of verdure, which became more frequent and extensive, and in the graceful palm trees and

pools of water, tokens that they had almost reached the end of their desert journey. He came at length to a fine and stately river which the natives said flowed out of the great lake. Following its course, he soon beheld the object of his dreary march—the oft-reported, long mysterious expanse, brilliantly reflecting from its bosom the bright sky of Africa. This lake is a fine sheet of water, perhaps seventy miles in circuit, considerably contracted in the middle so as to resemble the shape of a pair of spectacles. The discovery of this lake, as it authenticated the reports of “sundry times,” enlarged the sphere of geographical knowledge, and opened a new way for the missionary and the trader, excited no little interest and joy in the civilized world, and the Royal Geographical Society of London, in an expression of delight and gratitude, awarded the discoverer one half of the royal premium for the year, in the shape of a chronometer watch. Inspired by the constraining genius of Christianity, he resolved to carry the Gospel to the regions beyond; but he had not gone far until he decided to return. In the following April he set out again, accompanied by his wife and three children, and the Chief of the Bakwains, hoping to establish a mission among the Makololo. But the prevalence of a destructive fly, called the tsetse, compelled him to return. This is a poisonous insect, whose bite is specially fatal to quadrupeds, and is more dreaded by travellers than the presence of wild beasts. His own children were prostrated with fever, that scourge of hot and malarious districts. He again retraced his steps. But undaunted with former failures, he resolved to make another attempt, and though he encountered difficulties from the desert journey, he reached in safety the Makololo country.

He laboured for some time there, teaching the natives the way of life, speaking to the dying of better things beyond. Taking his family back to Cape Colony, and then bidding adieu to the nearest and dearest of friends, he plunged again into the wilderness. For years a melancholy silence reigned respecting him, as when some richly freighted vessel founders in mid-ocean, and not a soul is left to tell the sorrowful tale. Had he fallen a victim to the pestilential climate, or to the sable and barbarous savages whom he sought to lead to Jesus? The world’s fears were dispelled, and when heard of he is, apostle like, engaged in turning men from darkness to light. The heroic missionary started from Linyanti in 1850, to explore the magnificent Zambesi, which bears different names according to the dialects spoken. Everywhere on the route he was received with the utmost kindness and cordiality, and at every opportunity he sustained his missionary character by speaking of the name above every name. On his journey we see him camping on the river’s banks, crossing swampy valleys, pressing on his perilous way through wild morass and tangled forest, sometimes drenched

with rain, sometimes with the fever fires burning in his veins, or the clammy sweat dropping from his brow. On the last of May, 1854, he arrived at Loanda, a Portuguese settlement on the west coast. Loanda takes its name from an island of the same name, on which the town is partly built, and was a place of much importance in the early days of maritime adventure and discovery. For two years he had been a sojourner in the wilderness, hearing nought but the jargon of strange dialects. How delightfully refreshing to the traveller to see the ocean, and feel the breezes fanning his brow, and to hold intercourse with Christian men and enjoy the comforts of civilized life. There he was taken ill, and the man of iron nerve and will was as weak as a child. It was feared that his illness would prove fatal, or incapacitate him for further labours; but happily, by the blessing of God upon rest, care of friends, and the physician's skill, his vigorous constitution rallied. His object in going to Loanda was to discover a practicable route for Christianity and commerce between the interior and the coast, with a salubrious district for a mission station. And in honour of this arduous service the University of Glasgow conferred upon the explorer the degree of L.L.D. The Royal Geographical Society also awarded to him the Queen's Gold Medal, the highest distinction in their power to confer.

Towards the close of 1854 he left Loanda to cross the continent to the east coast, a journey of two thousand miles. He bade farewell to the waters of the Atlantic, and completely traversed the interior of this dark land from the Atlantic to the Indian Ocean.

The great geographical problem of this and other ages, is the source of the Nile. The latest communication from Dr. Livingstone was dated in July, 1868, and gives the particulars of the discovery of a chain of lakes which he believes to be the sources of the Nile. At this date the great African explorer was in good health, on the eastern side of the lake Tanganyika, at a place called Lingui, which is about 650 miles in a direct line from the Indian Ocean. The communication referred to says: "I have found what I believe to be the sources of the Nile, between 10 deg. and 12 deg. south, or nearly in the position assigned to them by Ptolemy."

He believed that Lake Tanganyika drained into the Nile, but that a series of more southerly lakes contributed their quota of waters to the same river. If this opinion should prove correct, he will have solved the great problem of modern geography, and established his claim to the foremost rank of geographers of all ages. Ptolemy's mysterious knowledge will prove to have been something real, and Defoe's imaginations strangely prophetic.

Some writers are of opinion that the fountains of this venerable river are still undiscovered, and that subsequent researches may disclose that the chain of lakes which Dr. Livingstone identifies as

the mother floods of the African river have their tributaries—unknown, unmeasured, and mysterious—winding from the gorges of mountains laid down in no map, and named by no geographer, and flowing through wildernesses which are now as untrodden as they were in the days of Strabo. There is no certainty as to the discovery of the fountain head of old Nilus, but there is probability that this mystery of ages is about to be cleared away. Livingstone has laid his hand upon sources from whence the waters of the mysterious river emerge, and geographers of Christendom are felicitating themselves upon the discovery of the fountains of the old river, and upon the solution of the mystery which has for ages baffled inquiry and thwarted investigation.

On a December day, in the year 1856, after an absence of sixteen years, Livingstone arrived in England, and although then the foremost traveller of the age, and the recipient of almost universal honours, his name had not become the household word in Europe and America which his indomitable energy and uncertain fate have since made it. In the following March he was to be seen in the house of Sir Roderick Murchison, of London, at one of the gatherings which the genial President of the Royal Geographical Society was accustomed to make agreeable to his scientific friends during the London season. Among the guests were Professor Sedgwick, Sir John Richardson, of Arctic notoriety, and the lamented Faraday. In the midst of these magnates of the scientific world was the African explorer, whom they had met to honour. He looked like a man of about forty-five years of age, small and wiry, with anxious brow and furrowed face. His complexion is of dark brown. Beneath a jungle of black moustache was masked a thin lipped mouth, marked with determination. His head was well covered with thick black hair, and wide whiskers reaching half down his face, a round full chin, and an eye of extraordinary power. His address was replete with interest, and left a deep impression upon the memories of the listeners. His homely, hesitating manner, showed that he was unaccustomed to his vernacular. He spoke as foreigners speak who are learning our language. He talked quietly and modestly, and to the purpose. There were no coruscations of eloquence, but a quiet, deep stream of ideas flowing forth from an inexhaustible fountain. His earnest and sagacious talk was made up of anecdote, description, narrative, fact—a Mosaic of topics, and all fitting together and arranging into an harmonious pattern. There were cheery glimpses of missionary life. You saw the Doctor making bricks, chopping wood, squaring timber, moulding candles, teaching school, setting broken bones. Then came the journeyings, the dangers, providential deliverances, and interesting discoveries.

And is he dead? Is the mighty man fallen? Is his soul exploring regions from whence no traveller returns? And are his

bones bleaching beneath the scorching sun of the torrid zone? Reports of his death were received by the British Royal Geographical Society, from Dr. Seward and Dr. Kirk, dated Dec. 18th, 1866, that he was slain by the blow of an axe. The reports were all but universally believed, but a letter written by his own hand to Lord Clarendon shows that the circumstantial account of his murder by the natives was a sheer fabrication. Although his whereabouts is at present doubtful, yet such is the general confidence felt in Dr. Livingstone's skill, tact, and energy, that his continued safety is almost assured as a fact, and his return is looked for at no distant day. It is the opinion of Sir Roderick Murchison that though without definite intelligence respecting his whereabouts, he is still alive, and will not return to his home until he has discovered the source of the Nile. The English government has sent out £1,000 to defray the expense of furnishing Livingstone with fresh supplies. Mr. James Young, F.R.G.S., has also placed considerable sums of money at the disposal of Dr. Kirk, to provide for and relieve his long attached friend. A fact so creditable to Mr. Young will doubtless be applauded by the people of the British Isles.

Dr. Livingstone has done more to solve the geographical problems of Central Africa than any traveller of former ages. The records of antiquity tell of the Phœnicians who circumnavigated the continent, and of the Carthaginians who attempted to explore the interior and survey the coasts; of the impotent results of the Egyptian and Roman explorations; and coming down to more proximate times we are told of a Ledyard, a Lucas, a Mungo Park, and a Bruce who explored this mysterious land, and whose names shall not be forgotten. But the foremost of all African travellers and discoverers is Dr. Livingstone. He has filled up many blanks on the map. He has added many interesting pages to history, and he has done more than any of his illustrious predecessors for that glorious trio—commerce, science and religion—in Africa. "The brazen gates which have hitherto preserved the interior of a vast region from the white man's approach have at length been compelled to turn on their hinges. Through the opening thus made the arts and intelligence of the more scholarly continents may flow. Through that the streams of commerce may sweep and water a territory which for mercantile purposes has long been regarded as an irreclaimable waste. Through that, too, the holier current of Christianity may glide and spread gladness and moral verdure over a heathen wilderness where no blade of pure spirituality was lately to be seen." His discoveries have corrected the erroneous opinion the world has long entertained respecting its geographical aspect. The sandy plains where no life flourished are proved to exist only in the fertile brains of speculating philosophers. Buffon spoke of the great longitudinal chain of mountains, and

Lacepede gravely belted them with fiery girdles of sand. But it is Livingstone's opinion that Central South Africa is a depressed plateau, having elevated ridges fringing the eastern and western coasts. It is also his opinion that it was ages ago one vast lake, while the rivers are the natural drains of the central plateau, the bed of the former lake system. The river of Africa is the Zambesi, which is a main artery of a vast river system, and is surrounded with scenes of rare and entrancing beauty. The discovery of this river is most important in its bearings upon commerce. Situated in the centre of the African continent, and being the only known continuous watercourse, it will ultimately be the great highway into a land at once fertile and populous.

Another result of our hero's indefatigable labours is the enlarging our knowledge respecting the different tribes of Africa, with their manners and customs. Originally peopled with the descendants of Ham, one of the sons of Noah, the aborigines of Africa have been gradually blended with numerous tribes who have at various times made a descent on its shores and settled in its territory. They now present a motly group, differing in language and colour, in physical conformation and intellectual and moral condition. He tells us of the Bechuanas, with their dingy brown faces, rendered beautiful with grease and red ochre; and of the Bayiee, the aborigines of the lake Ngami region, the quakers of Africa, who cultivate gardens, rear goats, fish and hunt—anything but fight. He describes the Bakahari as the most ancient of the Bechuana tribes, and the most miserable objects to be met with in Africa, as fond of agriculture and rearing domestic animals, and the Makololo, of coffee and milk colour, high spirited, independent, with some European characteristics. Honest among themselves, warlike with their neighbours, disgusting in manners, vindictive, and blood-thirsty, and yet hospitable withal. He tells of the degraded Bushmen, and savage and naked Barotse, and of the dark-skinned, oblique-eyed Rura, or Troglodytes—the latest discovered race.

Passing over the question of language, Livingstone has done much to enlighten Christian nations respecting the moral and religious condition of the Africans. Heathenism is the same in principle and practice in every age and country of the world. The Africans are real heathens. Long have they lingered in the darkness. Though surrounded with scenes of rarest loveliness, they are, with reference to all matters of spiritual concern, in a condition of brutal debasement. So far from possessing those lofty conceptions of God common even to children in a Christian country, they are bound down to the most trivial and degrading forms of fetish worship, or where their spiritual nature is not developed even so far as that fact indicates, they evince no thought or concern beyond the low and narrow round of sensual interest.

Public morality is at a very low ebb. Polygamy is extensively practiced—the sign of a low civilization and charged with divers evils. Singularly enough it is approved of by the women. On hearing that a man in England could marry but one wife, several Makololo ladies exclaimed that they would not like to live in such a country. Murder and the grossest of crimes often go unpunished. The ideas of common honesty, public law, duty, and proper obligation between man and man are to a great extent held in abeyance. On one occasion our traveller concluded that an old Bushman had no conception of morality whatever. He says of him: “When his heart was warmed by our presents of meat, he sat by the fire relating his early adventures; among those was his killing five other Bushmen.” “Two,” said he, counting on his fingers, “were females, one male, and the other two were calves.” “What a villain you are to boast of killing women and children of your own nation! What will God say when you appear before Him?” “He will say,” replied he, “that I was a very clever fellow.”

The great curse of Africa is the slave trade, which William Pitt very justly pronounced the greatest evil that ever afflicted the human race, the severest and most extensive calamity recorded in the history of the world. Our missionary endorsed this noble sentiment of one of the noblest minds. He records his abhorrence of this institution, justly regards it as a gigantic evil, demoralizing in its effects, converting human beings into monsters of cruelty, and proving an effectual barrier to commercial and missionary operations; and there is little hope for Africa so long as this infamous traffic in human flesh exists. Never can lawful commerce be established nor missionaries operate with success until this infamous traffic which has long brooded over Africa be swept away.

We have not time to say all we would wish in reference to the bearing of Livingstone's labours on science. Several new or greatly important species of plants have been brought to light by him. His contributions to the department of zoology, though not at first measured, are now known to contain a treasure of zoological facts unequalled since the time of Buffon. And he has also rendered invaluable service to the department of astronomy by determining the latitude and longitude of nearly one hundred places.

He had given noble testimony to the adaptation of the Gospel to deliver the down-trodden sons of Ham from the darkness of superstition. Just as statues of exquisite mould and finish are produced from the rugged marble by the application of the artist's chisel, so these rude specimens of mankind may be raised from their native barbarism, made the sons of God, and cultured into noble types of Christian manhood. There are some who deny the humanity of the negro, who declare that he is as incapable of religion and culture as the spotted leopard. If we admit we have all sprung

from one common parent we cannot deny the African his humanity and that he shares the privileges and responsibilities of man. If he does not build for eternity, neither did the Saracen before he came out of the desert, nor does the wandering Tartar or the Red Man of to-day. If a barbarian in his native land, he is a higher type of man than the white Pesheray of Patagonia, the black native of Tasmania, the yellow bushmen of the Cape. If he is crowned with crisp hair, it is true hair, as the microscope shows, being a uniform cylinder, without the notches that characterize wool. He has the human stature and the human eye, embracing earth and heaven in its range. He has the human hand, which no brute has; for we cannot apply the name to the paw of the Chimpanzee, with its stump, instead of a thumb. He has the hand, that instrument antecedent to and productive of all other instruments, as Aristotle says—the hand that can multiply its power by the wheel, the axle, the lever and the screw, and that can subject to its use the strength and swiftness of the brute creation. He has the human brain, differing from that of the ape, as Sommering attests, by not less than fifteen important anatomical distinctions. He has the human consciousness; the human will, controlled not by instinct but by reason; the human power of living in the past and the future, the faculty of memory, and the sentiment of hope; he has the social affections, and a sense of duty that can be cultivated; he can be taught religion, he can be Christianized, he can live for God, and, as a sensible sign of his humanity, God has given him the great endowment of speech, which, in itself, contends Huxley, would change a brute into a man, and which creates the man of society; and besides this the gift of language, which at once confers ideas and the power of intellectual productiveness—mysterious gift which makes us men! For is it not by language that we think? What is thought save a speaking to ourselves? and what idea can we form save those we can express in language? And is it not in language that we put forth our human life most efficiently, that we learn, and teach, and persuade, and judge, and counsel, and command? And even by this gift, received from God, the negro claims his place among the sons of Adam, and is able, like ourselves, to interpret into speech the testimony which nature gives in silence to her Maker, able to worship as the voiceless stars are not, nor the earth, for inarticulate murmurs are all that she can teach her children; he may also claim his place with prayers and songs of thanksgivings among the sons of God.

Livingstone believing that the scope of Christ's salvation is world-wide, recognising no national or circumstantial distinctions, and embracing in its ample range the civilized and nameless savage, preached the Gospel with a view to their salvation, and

many were brought to a knowledge of Christ, and the missionary's heart thrilled while listening to their wild and plaintive choruses of praise. To those who allege that the African race are incapable of civilization or religion, we say that history is against them. Does not the past teach us that races and nations, however ignorant, brutal and degraded, can be civilized? The African tribes are not sunk lower than many countries eighteen hundred years ago. Britain, once as savage in her manners and debased in her morals as the Africans of to-day, has emerged from barbarism, and is now the foremost in the pursuits of philosophy and science, and established in all the blessings of civil society and with a system of government which has become the admiration of the world. We owe a duty to Africa—the duty to civilize and Christianize. Can we look at our own happy condition and contrast it with that of the uncultivated and uncivilized Africans, and refuse to attempt their physical, moral and spiritual improvement. Shall we from whose hands the galling fetters of ignorance and superstition have been struck, refuse to put forth a helping hand to lift her from her native barbarism? Shall we who bask beneath the healing rays of the “Sun of Righteousness,” preclude them from penetrating to the very centre of that realm of dark skins and darker hearts? Be it ours to bid the apocalyptic angel fly with the everlasting Gospel. Be it ours to lend them generous aid, to take to them the religion of Christ which is both elevating and enriching. Be it ours to send forth men to tell them of the “enduring name,” and to accelerate that time when temples of devotion shall everywhere adorn the land, and when from the hills and vales of that wide, wide continent shall rise in mighty volume one grand refrain of freedom.

It is profitable to study every feature of the life of Livingstone, and then to rise from the study thereof to high emulation. It is a noble life, and rendered attractive by its excellence and immutability. His is the greatness not lying beyond the region of ordinary minds and on a height which the utmost efforts of common faculties in vain attempt to reach, and only retire from in admiration and homage. It is the greatness of goodness; the greatness of love to God and sympathy with men. Trampling upon worldly ambition and aggrandisement and safety, he has held on his course with unflinching decision. Have a purpose in life, and never swerve from it until you reach the end. The early apostles were men of one purpose. The reformers of the sixteenth century had a master purpose, which moulded all others into a beautiful subordination, and which they maintained amid danger and suffering. Livingstone was a man of fixed purpose. Let me impress this fact upon you, that a fixed purpose is essential to a successful life. If we ever make anything of ourselves, our time

and our opportunities, we must not be like chips of wood arrested by every weed on the banks, and carried hither and thither by every current in the stream. If you have not fixed moral aim you will float as helpless drift on the surface of the ever changing tide of human influences, and your life will be a failure; like the vessel, though well built, well rigged, but whose crew give themselves to revelry, heedless of the sun and wind, is dashed to pieces on the breakers. All great lives—all successful lives—whether in the world of science or art, discovery or philosophy, have sprung out of fixed purposes, purposes formed and never abandoned, but pursued with the firmness of destiny itself.

There is a work for each and all to do. The hero of the African deserts felt he had a work to do. What a fine exhibition have we in his diversified and difficult labours of disinterestedness, earnestness, perseverance, and the self-denying spirit of Christianity. Love was the monarch of his soul and bore him onward in his career of godlike achievement. His benevolence, comprehending both the temporal and spiritual necessities of man, was not impulsive but constant; the onward and ever-widening course of a stream from the deep sympathies of a devoted soul. To all we say, there is a work to do. The sphere of beneficent activity was never so large. There are children wandering in the streets, knowing nought of the caresses of parental love, that are to be taught the way of life. There are the sick to be visited; the dying to be administered unto; the sorrowing to be comforted; the outcasts and abandoned to be cared for; the moral slave to be emancipated, and the universal reign of holiness to be brought in.

Work for God; work for humanity. Work with earnest will and unflinching faith. Work while a wrong remains, while error clouds the reason, or sorrow gnaws the heart, or while a slave awaits his freedom. God bids you work, and He encourages you to work by the assurance of future glory and honour. Go forth to this work with loving heart and willing mind and resolute will; go forth with the torch of truth into the dark places of the earth, to give light to those who are lingering in the shadow of sin and death. Go forth in the name of your Master and stretch out a helping hand to save the lost from eternal misery; go forth and lift high the blood-besprinkled banner, and rest not in your work until the god of this world shall retreat before you and relinquish for ever his usurped dominion; and when the warrior's glory has faded, the statesman's honour sunk in oblivion, and the mariner's fame passed away like a night vision, and the thrones of princes shall have crumbled to dust, the faithful toiler in God's vineyard shall sit upon his Saviour's throne and participate for ever in his Saviour's joy.

Hamilton, Canada.

W. REID.

ART. II.—THE ACTS OF THE APOSTLES AS RELATED TO THE GOSPELS.

THE Acts of the Apostles has elicited a large amount of critical and exegetical literature from both British and foreign theologians. Its title, its authorship, the date of its composition, and its general drift, have each and all been handled with masterly skill; so that on these and cognate questions scarcely anything more can be desiderated. We ask ourselves, what is the fundamental idea contained in this inspired section of the New Testament? Was this scripture written merely to furnish us with an account of the descent of the Spirit, the organisation of the church, the calling of the Gentiles, the labours and sufferings of the first missionaries of the cross? Such historic facts are certainly contained and verified therein, but was such the main purpose of Him by whom all scripture is given? We opine that those events were but the effects of some higher cause; they were illustrative and confirmatory of the truth that God hath made that same Jesus who was crucified, both Lord and Christ. We would respectfully submit that Christ in his exaltation—Christ in his mediatorial authority and efficiency—constitutes the initial and all-pervading principle of this book.

It may be objected that this "notion which has of late become so popular" lacks the seal and weight of antiquity; it may be, and is, designated a "somewhat catching question;" but, in our judgment, it constitutes something more than an opinion, and resolves itself into something more important than a mere literary bait, held out to catch the unwary student. The view to which we are inclined lacks the hoar and authority of antiquity, but the argument from patristic sources is not all-conclusive, neither does its absence form a warranty for the rejection of new and interesting aspects of divine truth.

The title of this book, though ancient, is not of apostolic authority; so that, by altering or modifying it, we do not incur the malediction contained in Rev. xxii. 19. As the title of this book was added by a later hand, we are not embarrassed, as far as it is concerned, with the question of inspiration. Ancient codices exhibit several variations in its form. The Vatican codex reads, "Acts of Apostles," whilst the Sinaitic reads, "Acts." This latter may imply that it contained a record of the doings of the apostles, or the *praxis* of some other person. It certainly furnishes us with an

account of the Acts of the Apostles ; but is this the radical idea ? Is such a statement inclusive or exclusive ? Does it accurately indicate the contents ? Would Luke have adopted such a title ? To such questions we reply, No. Ought not those acts to be regarded rather as the acts of the Holy Ghost ? or, more properly, the acts of Jesus Christ effected through the agency of the disciples ? In the lowest sense they were the Acts of the Apostles, in a higher sense they were the acts of the Spirit, performed through human means, and, in the highest sense, they were the acts of Him who is both the Life and the Head of the church. Some of those acts were effected by the apostles in the ordinary sense of human working, others were accomplished by those disciples becoming the channels of supernatural power through the indwelling of the Holy Ghost, whilst others still were performed apart from any human intervention—by the direct and immediate work of Christ himself. Here, then, are three classes of acts. The first embodies the human element exclusively, the second blends the human with the divine, the third contains the divine element without any admixture. In one case man works, in another case God and man work combinedly, and in the last the Lord works independent of any mediate or co-operating agency. To sum up these three distinct classes of phenomena under one head, and to call them “The Acts of the Apostles,” is misleading, and falls short of the truth. But we do not quarrel with this title. The voice of antiquity has confirmed it ; and it will probably remain. Our desire is to shew that it is not only uninspired, but that it fails to give a precise indication of the contents of this book. The true cause and explication of those wondrous doings and teachings therein recorded must be sought, not in the human, but in the divine. In that declaration they find their highest source and clearest interpretation : “My Father worketh hitherto, and I work.” That affirmation has never been revoked ; the efficacy therein involved has never been interrupted or diminished. The gospels contain a summary of our Lord’s *ergoon* whilst on earth ; the Acts contain a record of his workings in heaven. In the former it is Christ working in his humiliation ; in the latter it is Christ acting in his exaltation. In both cases Christ the Lord constitutes the central figure, the pole-star, the all-pervading personality.

We are of opinion that the writer of this book was moved by the Holy Ghost to furnish a continuous history of our Lord. Luke’s gospel closes with an account of the Ascension of Jesus Christ, and the Acts commence with a statement of that fact. The end of the one and the beginning of the other constitute the link by which these two historic sections are connected, so as to exhibit an unbroken succession of events. The repetition found in Acts

i. 1-9 was designed for some worthy end. Was it intended merely to refresh the mind of Theophilus? Could not that object have been more easily secured by directing his attention to that evangel which he had already received? When a blacksmith welds two pieces of iron together the two ends are made to interpenetrate each other so as to make the weld solid; so this recapitulation is made to interpenetrate the gospel narrative, thereby blending the two into a solid and homogeneous whole. The Mediterranean and Red Seas have been united by the Suez Canal; so these nine verses form the channel by which the Gospel and the Acts are joined, and along which the tide of eventualities is made to flow. In each of these two books the authorship is the same, the subject is identical, the design is one. Again, the form of expression which Luke employs gives countenance to this view—"The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." (i. 1.) The emphatic position which the verb "*began*" occupies is worthy of note. Some exegetes adopt the following—"of all that Jesus from the beginning did and taught." Such a translation is too loose. The verbs *poiein* and *didaskain*, "to do and teach," are infinitives, and, we submit, should not be rendered by any of the historical tenses. It involves too great a license to translate the word *exauto*, "*began*," "from the beginning." In the text both the preposition and the noun are wanting. Had such been the intention of Luke, would he not have employed the same phrase as occurs in his gospel—*ap'arxas*—"from the beginning"? (i. 2.) The fact that the writer adopts the verbal instead of the substantive form implies that something different was intended. The idea contained in the word "*began*" is that of continuousness. Shall this continuity terminate with Christ's ascension, or shall it be perpetuated in a higher life? Shall this messianic activity retire into the background of inspired history, or shall it continue, at least for three decades, to manifest itself in those striking exhibitions of wisdom and power which are chronicled in the Acts? The gospels contain a summary of those things which Jesus *began* to perform, whilst in the Acts we are presented with a record of those things which he *continues* "to do and teach."

Such a view establishes a vital union between this book and the gospels. Other bonds subsist between them, but this is necessary, indissoluble, vital. Wanting this, the Acts would lose much of its interest and significance. The same Person who occupies so conspicuous a position in the gospels is the same that stands so prominently forth in the Acts—the centre of the truth, the fountain of the grace, the cause and occasion of all the marvellous phenomena contained in each. Both sections treat of the same Lord, record the activities of the same life, magnify the same love.

The spirit that breathes in the one pervades the other. The same uniform and consistent character runs through the whole. As we are furnished with a record of Christ's doings and teachings on earth, it was equally desirable that we should be favoured with an account of his presence and activity in heaven. His post-resurrection life is as essential to the Church as was his life in the flesh. It was expedient for him to go away. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. v. 10.) In the Epistles we see as through a glass darkly, but in the Acts face to face. In the former the fact of Christ's mediatorial work rests upon a doctrinal rather than upon an historical basis. Such might have sufficed for the personal benefit of the apostles, to whom the history of their Lord was somewhat familiar; but the world required a broader and a more solid foundation on which to repose its faith. Such a groundwork exists in the Acts. In the gospels we are informed that Jesus *lived*; in the Acts we are told that Jesus *lives*. The past is exchanged for the present. That which was affords the initiative of that which is, and that which is guarantees that which shall be. Throughout these two inspired portions the divine and incommunicable formula is illustrated and confirmed,—“which is, and which was, and which is to come.” (Rev. i. 4.) The transfiguration adumbrates the relation which these books sustain to each other. In that event Christ's humanity was etherealised and bathed in light ineffable. The change was stupendous, yet consistent. No injury was inflicted on the earthly tabernacle: no illusion was practised on the eyes of the disciples. In that state of sublimation the favoured three still recognised their Lord. So in the gospels Jesus stands before us as the man of sorrows; but in the Acts he appears clothed in majesty divine. This transitional state is recorded at the close of the gospel and at the commencement of the Acts, so that the extremes of Christ's existence are thereby fitly joined together. The divine Saviour had undergone a transformation. The conditions of his being are altered; the aspects of his life are changed. The heavenly is exchanged for the earthly; the cross has given place to the throne; the glory of the Godhead reposes where once sat a crown of thorns. And in this transition no violence is offered to historic veracity: no shock is given to our sense of moral fitness. He is Jesus still. Well might the glory of God light up Stephen's countenance with angelic brightness, and awaken the exclamation, “I see the heavens opened, and the Son of Man standing on the right hand of God.” (Acts vii. 5, 6.) Thus we perceive that Christ's glorification does not destroy his identity throughout the entire history, from Bethlehem's manger to the throne of mediatorial sovereignty, in discourse, unity of design, self-complete-

ness. Development there certainly was, but such growth was compatible with itself. A living and vital bond unites these two hagiographa: a severance of the one would be disastrous to the other. Viewed in this light the Acts becomes of primary interest to the life and existence of the church. The loss of this book could not be supplied by any other writing. The gospels and the epistles alike occupy the extremes. This middle portion is most important, the loss of which would result in the veiling of the most interesting and essential aspect of Christ's life—his glorified life in relation to the church.

The direct and efficient interposition of our Lord which this book records, furnishes a triumphant refutation of the Sadducean doctrine. In the teachings, and miracles, and resurrection of Jesus, the dogma of a future life found a clear and satisfactory confirmation. To the ordinary, or even to the sceptical mind, the proof thus furnished would be conclusive; but the Sadducees were not honest doubters, but sturdy unbelievers. The raising of the widow's son, the "Talitha Cumi" pronounced over the corpse of the maid, and the resurrection of Lazarus failed to cure them of their infidelity. Whilst individual conversions might occur, the bulk of this aristocratic sect remained as before. Nor did the resurrection of Jesus effect any permanent change in their heterodoxy. They were thorough materialists, and admitted nothing which it was possible to deny. There existed a preconceived, a conscious, a self-elected antagonism to the resurrection of our Lord; and hence, any ruse would be greedily accepted, in order to preserve the prestige and vitality of the sect. Take the case of the disciples. They had every reason to hope that the Saviour would return again to life. In that event, anything that was dear to them was centered. As such interests hung suspended on this matter, one would naturally conclude, that the slightest indication of their Master's resurrection would be as eagerly grasped by them as a drowning man catches at a straw. But before the minds of these followers could confidently realise that fact, they had to struggle through untold sorrow and doubt. The death of Jesus was the death knell of their hopes. They were crushed with grief. All intellectual effort was about paralyzed, and they were all but reduced to despair. When credible evidence was adduced in favour of the resurrection of their Master, "their words seemed as idle tales, and they believed them not." (Luke xxiv. ii.) Even when Jesus himself appeared unto the disciples, "they were terrified and affrighted, and supposed that they had seen a spirit" (Luke xxiv. 37.); and "he upbraided them with their unbelief and hardness of heart" (Mark xvi. 14). Such being the feelings of the disciples anent so momentous a fact, how much more unbelieving and hard-hearted were those religionists who had

been educated in the persuasion that a post-mundane life was a vain conceit. Within those forty days which Jesus spent on earth prior to his ascension, it appeared that the Sadducees were not favoured with a visitation or a view of Christ. He "showed himself to his disciples" (John xxi. 14). "Go tell my brethren that they go into Galilee, and then shall they see me" (Matt. xxviii. 10). "To whom (the apostles) also he shewed himself alive after his passion by many infallible proofs" (Acts i. 3); see 1 Cor. xiv. 5-8. This matter, however, is set at rest by Peter: "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God" (Acts x. 40, 41). Something, then, was due to those who stood outside the pale of discipleship, and to whom the reality of the resurrection was not demonstrated. Say we, they ought to have accepted the fact on the testimony of eye-witnesses; true: and we might reply, why then did not the disciples believe when the same fact was attested by the Marys? Surely we should not demand greater faith from the Sadducees than from the disciples. As an ocular demonstration was requisite to convince the friends of Jesus that he was risen from the dead, so some supernatural and striking manifestation on the part of Christ was needed to show forth to the world the reality of his ascension, and to prove that he who was dead was alive for evermore. The nature of the case seems to demand, that so far as the altered conditions of Christ's glorified life would permit, a reasonable and conclusive proof should be given to mankind that he was not only the Resurrection, but also the Life. In the "Acts" we are furnished with such proof. Out of the twenty-eight chapters of which this book is composed, about twenty chapters contain miraculous records. This supernatural series constitutes a lengthened, a cumulative, an irrefragable testimony to the resurrection of Jesus; and in the face of evidence so clear, so convincing, so prolonged, the neology of Sadduceeism appears the Nemesis of madness. Let the reader consider the geographical area in which these signs were wrought, the circumstances under which they were performed, their number, their variety, and the term of years over which they extend. Think, too, of the spirit which they breathe, the aim they avow, the source whence they proceed; that they reveal one Life, manifest one Person, glorify one Lord; that in them, and by them, and through them Jesus is evidently set forth; and after having duly weighed this external and internal evidence, does not the antagonism of the Sadducee seem out of time and out of place? Not only were personal revelations of the Saviour vouchsafed, but signs and wonders were wrought, the evidence and tendency of which centre in an exalted and glorified Christ. The descent of the Spirit on the day of Pentecost, the curing of the lame man at the gate

called "Beautiful," and the explanation of that work as given by Peter, point to Jesus as their efficient cause, as their true and only explication. He shed forth that which the spectators both saw and heard. By faith in his "Name" the cripple had been made to walk. Had the Holy One seen corruption those wonderful works would not have been effected; they were accomplished because he was exalted to the right hand of God to be a Prince and a Saviour. They constitute infallible proofs, not certainly more infallible than those which were given prior to his ascension, but more numerous, more diverse, more prolonged, and more adapted to the intellectual and religious necessities of mankind, in attestation of his life from the dead. Deny the resurrection of Christ and those supernatural phenomena sink into the common mass of legendary lore, the witnesses stand convicted of fraud, and the most enlightened portion of the race has been pitifully deceived. Admit the fact, and those *praxeis* come within the region of reason as well as of faith; we can accept them as links in one unbroken chain of events, connected with, and growing out of, that wondrous Life, which is sketched in the gospels.

Moreover, such a view of this book is consonant with the experience of the apostles themselves. The promise which Jesus left to his followers, "And, lo, I am with you alway, even unto the end of the world," was as true after his ascension as before it. The corporeity of the Saviour was absent, but not many days hence they realised a richer, a closer, a more abiding Presence. The Spirit of Jesus dwelt in them with greater fulness of power. He was more precious and helpful than at any previous time. After the descent of the Comforter the apostles dwelt in a more luminous region than we do. They stood higher, they drew nearer, they held more intimate communion with the Father and with his Son Jesus Christ. In them the natural and the supernatural blended. Not only did those brethren act in subordination to the teachings of the Spirit, not only were they by him led into all truth, not only did they invoke his aid and honour him even as they honoured the Father, but, in their experience, as recorded in this book, there occurs a distinct recognition of the presence and co-operation of their Lord. This recognition of two divine hypostases—this submission to the direction and dominion both of the Spirit and the Son—forms a peculiarity in the Acts. In the gospels one is their Master, even Christ; in the epistles the church surrenders itself more fully to the tutelage of the Spirit—not that in the former the agency of the Holy Ghost is imperceptible, nor in the latter that Jesus had vacated his place and power as Head and King of his people—but that in the Acts we discover two distinct and co-equal personalities working harmoniously, yet somewhat independently, fulfilling their several functions, and effectuating their

separate acts for the welfare of the church. Under the latter dispensation the presence and operation of the Spirit were to supersede those of the Son. It was desirable that the interposition of the office and grace of that Spirit should not be affected violently, but that the withdrawal of the Saviour's personal intervention, through the plenitude of the Spirit's working, should comport with apostolic capacity—with the laws and operations of the human mind. For several years the disciples had been accustomed to the lordship of One. In him they perceived every essential element to the accomplishment of his mission, authority, power, willingness. Knowing that their Lord was but removed to a higher sphere, we are not surprised that they should cling to him as their living Advocate and Friend. To him they appealed as their ultimate warrant. By him, to him, and for him all their practices were performed, that in all things he might have the pre-eminence. "It is to him that the choice of an apostle in place of Judas is referred; it is he that sends the Holy Spirit at Pentecost; it is by his name that the miracles are done; it is by his providence, almost against the will of the apostles, that the church is extended among the Gentiles, and the wall of partition broken down."

Such being the spiritual and living union subsisting between these portions of God's Word, we may notice some of those subordinate relations in which the Acts stands to the gospels. Not only does the vital principle of life pervade the human system, thereby imparting to it a oneness of existence, but various ligatures unite the members to each other, and tend to the incorporation of a perfect manhood. The head being the most important part in this material organism, from it the "whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body." So, in addition to that divine and living element which permeates the sacred volume, we perceive certain *aphoon*, "joints," and *sundesmoon*, "bands," having nourishment ministered, and knit together, increaseth unto a perfect body of divine and saving truth. One of these "ties" consists in the *fulfilment of certain promises*. In the gospels Jesus is stated to have made several encouraging declarations to the disciples which were to be realised a short time hence. That our Lord was competent to negotiate between the Father and his followers—that he was an authoritative and efficient intermediary, need not now be disputed; the proof of such will lie in the redemption or non-completion of his engagements. We will select three such promises—the outpouring of the Holy Ghost, the impartation and exercise of miraculous powers, the supply of extraordinary assistance in times of extreme peril and distress. (a) "And, behold, I

send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke xxiv. 49.) Here the very place is specified where this promise should be fulfilled, and the time, though not stated, was understood: "not many days hence." The descent of the Paraclete on the day of Pentecost meets the requirements of the case in every respect. (Acts ii. 1-4.) (b) "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." (John xiv. 12.) See also Mark xvi. 17, 18. The passage in John indicates that miraculous power, which should be imparted to the apostles, depended on two conditions; one was that Jesus should go unto the Father, the other that the disciples should believe. Both of these conditions were met, as the Acts abundantly attests. In Acts v. 16 and xix. 12 we are furnished with a record of miraculous summaries. These, and other supernatural doings which are chronicled in this book, satisfy the statement—"The works that I do shall he do also." As to the other sentence, "greater works than these shall he do," we may point to the conversion of several thousands of proud and unbelieving Jews under Peter's sermon as the least illustration and confirmation of so marvellous an affirmation. (c) "And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer," &c. (Luke xii. 11.) In Stephen's apology (Acts vii.), and in Paul's defence before Agrippa (Acts xxvi.), we are presented with remarkable instances of the intellectual and elocutionary effects produced by men who were furnished with supernatural aid in extreme emergencies. The candid reader must admit that the above facts agree with their several promises as an echo corresponds to the voice, or as an image of a man answers to himself in a glass. Between them there exists a moral fitness. The fulfilment of those evangelic declarations, as recorded in the Acts, exhibits an agreement of thought, of time, of place. Those promises were redeemed in a way, at a period, and under such circumstances as we might have expected; thus forming one of those several ligatures by which these inspired sections are correlated.

Another of such "bands" is to be found in *the accomplishment of the Saviour's predictions*. In the gospels Jesus is declared to be that Prophet which should come into the world. We may therefore expect to discover some evidence of our Lord's claims to the prophetic character and office. Under the Mosaic dispensation the non-fulfilment of any specific prediction invalidated the pretensions of the seer who gave utterance thereto. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken,

but the prophet hath spoken it presumptuously." (Deut. xviii. 22.) During the Saviour's public ministry predictions were uttered concerning the arraignment of his disciples before the civil power; the entrance of deceivers into the church; the rejection of the Jews and the bringing in of the Gentiles. (1.) "But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake." (Mark xiii. 9.) See the arrest of the apostles by the sanhedrim (Acts v. 18); and the execution of James by king Herod. (xii. 1-3.) (2.) "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders." (Matt. xxiv. 24.) Simon the sorcerer (Acts viii. 9), and the false prophet, Bar-jesus (xiii. 6), are striking cases to hand. (c.) "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.) Turn to the conversion of the Gentiles in connection with Peter's visit to Cornelius as recorded in Acts x. 44-47; and the success which attended the preaching of the word at Antioch. (xiii. 44-48, xxiii. 26-28.) Well may it be said that "This book is the indispensable link of historic connection between the Gospels and the Epistles of the New Testament."

Nor must we overlook the genetic relation which exists between the Acts and the Gospels. If in the Old Testament we perceive the progression of divine truth as embodied in Mosaism, Prophetism, Hebraism, which correspond with the general division of the canon into Law, Prophets, and Hagiographa, we observe the same fact manifesting itself in these New Testament sections. In the one we discern a doctrinal outgrowth from the other—a reaching forward from a lower to a higher state of maturation. This relation depends on a suitable and an adequate medium through which doctrinal development becomes possible. Between father and son, or between the seed and the fruit some intermediate link must exist, otherwise these extremes of existence would be impossible. We know that the embryo does not assume a perfect functional life at once. Certain conditions must exist which shall be essential to the thing produced, and yet distinct from it. So between the lower and the higher manifestations of divine truth as exhibited in the gospels and the Acts, a corresponding medium is discoverable by which their genetic character becomes possible. Do not those historic facts which the Acts records furnish the channel through which this doctrinal procession is realised? Those authentic and consecutive events constitute the basis and the media through which religious truth was unfolded from one degree of fulness to another. This book affords those historic conditions through which the genesis of dogmata becomes possible, and by which those evangelical truths stand mutually related.

Again, given an adequate *via* through which the genesis of dogmata becomes possible, we may expect to find an essential similarity between that which is begotten and that which begets. Like begets like. If the seed is the word, or the word is the seed, it follows that these divine and vital spermata will yield corresponding fruit. "That which is born of the flesh is flesh," &c. The slightest perusal of these theopneustic portions will convince us on this point. It is possible that religious truths may be found in the one which do not exist in the other, and even on comparing those truths which exhibit such a correspondency, we may detect certain complexions and variations; still these facts do not invalidate their identity. In the Acts there is a manifest reproduction—a coming forth of Christian verities. In both cases the intellectual and spiritual likeness is the same. Break the shell of historic association, and in each instance the kernel of truth is similar. As illustrative of this position take the doctrines of repentance, the nature and province of faith, the vicarious efficacy of Christ's death, justification, &c.

Lastly, we may notice the enlargement of revealed truth which is discoverable in the Acts. The genetic relation to which we have referred awakens the expectation that in the later book we may discover doctrinal expansion. We must caution the reader against a mere verbal quantity, comprising verse, word, and letter. Judged by this test, he may possibly find that the gospels possess a wider doctrinal circle than obtains in the Acts; but what we wish to point out is this, that there is not only a correspondence between certain religious truths, but an evident expansion of such moral facts—not reproduction merely, but growth. In the Acts we discern a fuller and more perfect development of truth—an unfoldment of the divine mysteries from one degree of fulness to another; a reaching onward from the blade to the ear. Take as instances the nature of Christ's kingdom, the mediatory work of Jesus, the personality and operations of the Spirit, the mission of the church, &c. These truths are taught in the gospels, but in the Acts they are exhibited in a concrete form working out their issues in the establishment of a powerful and an aggressive Christian society.

T. P.

ART. III.—THE CHURCH AND THE AGE.

A VOLUME of essays has recently made its appearance bearing the above title. Its writers are clergymen of the Church of England belonging to the high school, and its editors are Dr. Weir and the Rev. W. D. Maclagan, M.A. The object of the work is—to use the words of its editors—“to illustrate the positions of the Anglican community as a branch of the Catholic Church, and to vindicate her power of self-adaptation to the intelligence and social conditions of the age, without sacrificing her primitive principles of evangelical truth and apostolical order.”

It is thus apparent that we are invited to look at an effort to make right that which is wrong, consistent that which is incongruous, and beautiful that which is ugly. Were it not that men are blinded by self-interest, and too proud to admit their errors, such an attempt as is stated in the opening paragraph of the book would not have been made, for it requires but little intelligence, and still less love of truth, to perceive that Christianity, instead of being so elastic and accommodating as to adapt itself to the ever varying views and opinions of fallen man, is a fixed and unchangeable system, to which every man is called to yield obedience; that he becomes perfect in proportion as he knows and cherishes its spirit and practices its laws; and that as he mixes his own desires and fancies therewith it sinks into imperfection and wrong. It will not do to hold up the Anglican or any other church to universal admiration, because she is willing to accept as true that which is false, which must be the case if she approve equally of the diverse or hostile creeds now existent within her pale, or even tolerate them on the ground that any one of them may hereafter turn out to be right. The Anglican Church at this moment is as really sectional as is any Dissenting part of Christendom, for the mere fact that her partizans persist in calling her a church, instead of a trio of churches under one jurisdiction, no more makes her truly one than that community would be one which should be made up of Methodists, Baptists, and Unitarians, though called by one name, and presided over by one man or set of men.

No. The truth must be confessed, that the diversity of creeds and polities in the Christian Church is a proof of its degenerated condition; and instead of that diversity aiding her progress, or adding to her strength, it in reality weakens her constitution, enfeebles her action, and mars her loveliness. Had the work before us been the production of men of the Dean Stanley order, we

should not have been surprised, as it does not belong to such men to regard with any degree of importance anything pertaining to creed or ordinance. All they look upon as of vital import being the spirit and moral practice of men; hence the Dean could preach a funeral sermon over the dust of one whose life was spent in writing fiction, and in whose will strict orders were given to his children to stand aloof from the Christian Church. But when the volume before us is the work of men who believe that the Anglican Church is the pillar and ground of the truth, and that it is through her portals that the portals of the sky are reached, we are indeed amazed that they can be guilty of illogical folly as to make high and low and broad sentiments and practice not only of equal value, but to set this contrariety of teaching and ministration forth as an excellency, on the ground that the various idiosyncrasies of the public mind are thereby met and gratified. Truly we have fallen upon times in which irregular notions prevail, leading to the conclusions that that dread period has come in which judgment has begun at the house of God, for it is difficult to believe that such like teachings in the State Church, with sad and fearful heresies elsewhere prevailing, can long survive the displeasure of the Lord.

Very strange is it that while homogeneity characterizes almost every false religion under heaven, a hundred diverse and hostile creeds should belong to the only true religion in the world. And this diversity is increasing, as the essays under notice prove. For let an imaginative man like Pusey conceive something new or novel pertaining to doctrine, or some supposed improvement in church ritual, and lo! a reason is seen for the formation of another sect! or—what is the same thing—a distinct party, which shall in its belief supersede all other sects or parties, and become the pet religion of the world. This is the chief defect as well as the main disease of the church, seeing that it leads to strife for the predominancy of a party, and this strife, and the diversity of sentiment from which it springs, create painful uncertainty and bewilderment in thousands of sincere and enquiring minds.

Now, let anyone possessed of Divine illumination, and anxious to remedy this state of things, or, at any rate, to be fully satisfied in his own mind respecting the truth, examine the teachings of Holy Writ, uninfluenced by the creeds of sects, and without any other object save the good of men and the glory of God, and—great as is the confusion of thought in the church—he will see the scope of Revelation, and, making the salient items of the Holy Book his standing point of observation, and the pabulum of his reflections—he will get to know the real purposes of God respecting His creature man.

Turning for a time from the essays before us, let us look more

particularly at a few points which are clearly taught in God's word on the great question of man's salvation. Two things which most people look upon as synonymous are really distinct and separate: we mean *salvation* and *glorification*; the one meaning deliverance from the penalty of sin, the other a participation in the glories and honours which await the Church of Christ., Not making this distinction, nothing is seen to await myriads of our race who know not the Saviour or his religion but the horrors of damnation; whereas, noting this distinction, we see hosts of men whose misfortune it was to know nothing of revelation, but whose virtue lay in doing all the good they were able to do, and in worshipping, as best they could, the Deity as known to them, enjoying a future life, though not sharing the bliss and blessedness which they only who knew and were joined to Jesus were entitled to. It is believed by many that the future abode of the saved is more like a temple than a world, a place of worship, rather than a place of existence. But reflection on God's word will dissipate such notion, and force us to conclude that heaven, so called, is a world as truly material as this, and, it may be, vastly more commodious; and that when it shall become peopled with those for whom it was prepared, it shall be found possessed of as great a variety of inhabitants, all of them, however, holy, and as happy as their capacities enable them to be. In this world all the rational inhabitants are human, all in the possession of suitable enjoyments, and all under the supreme government of Deity. But what variety do we see, ranging up from the semi-brutish Bosjesman to the highly-cultivated British nobleman. What is there, either in Scripture or reason, to hinder the belief that heaven will be similarly peopled? all justified through the obedience of Christ, and sanctified by the power of the Holy Ghost, even without, in many cases, knowing that Christ is their Saviour (as for example the infant); the church, however, occupying the chief position, and shewing to their inferiors in rank and attainment the sovereign grace and manifold wisdom of God!

Not only is this view consistent and beautiful in itself, but it serves also to unlock and reconcile many phases of truth which are otherwise inexplicable and seemingly hostile to God's perfections. Take, as an example, the doctrine of eternal election. That such doctrine is taught in the Bible is the firm belief of many good and wise men. But the difficulty in the way of believing it lies in the fact that it involves reprobation, an issue which clashes with a sense of justice and with many statements of Scripture. But, if it can be proved that election is not to eternal life as opposed to eternal damnation, but to eternal life as it is enjoyed by the glorified church of Christ (the other form of eternal life being open to all who shall serve God as he is known to them, and to the best of

their ability, yet all through grace, seeing that it is grace which has made salvation possible and enabled them to live a life of warfare against the flesh), then, truly, the greatest difficulty and the sternest antagonism are eliminated from Theology. And no one, we think, can study the story of Cornelius without perceiving therein at once an exposition and a proof of this aspect of the truth. Ere he knew the first syllable of Christian teaching he was a devout and benevolent man, one who feared God with all his house, and who was unquestionably accepted of God. He was then a saved man, in no danger of going down to the pit. Now, if salvation is in all cases one uniform thing; if Cornelius was certain of being one of the kings and priests of Christ; what need was there of the double miracles by means of which he became acquainted with Christian truth? The more we reflect on this narrative, the more deeply is the truth wrought into our mind, that there is a peculiar and distinguished destiny awaiting the church, and that none can become a member thereof without first of all a knowledge of and faith in Christ, and then passing to that higher destiny by those means which it has pleased God to appoint for the purpose. If Christ, as the second Adam, has removed from man the curse of the law; if all "who fear God and work righteousness," no matter of what nation, are accepted of him; who can do aught else than admire that Sovereignty which has seen fit to select Cornelius, Paul, and others to form the "Bride, the Lamb's wife," that she may enjoy the "glory which he had with the Father before the world was."

Two other things, generally regarded as co-existent if not synonymous, but really distinct and separate, both in thought and fact, now claim our attention, we mean, *Salvation* and the *Word of it*. By most or many it is believed that redemption or salvation is coeval only with the preaching of it, and hence is to be had by those only who know it in theory; therefore it is believed that all who live in lands where the gospel is unknown are absolutely without the means of salvation. This is a distressing thought, if true; but it is an error. In principle the virtuous heathen differs not from the irresponsible child, both being ignorant of Christ, and both being devoid of faith in its active form; yet our creed embraces the fact that the Spirit of God regenerates and otherwise makes meet for heaven the dying child. If so, why may we not also believe that the grace shown to the infant may not be shown to the heathen likewise? We are sadly too prone to make the co-operation of the creature with the work of the Creator needful for his salvation; whereas, the fact is, the creature is as passive as a child in all and everything save believing: and, as this act is simply a receptive one (the opposite merely of that rejection which marked his previous life), it makes him no more of an active agent in the great and solemn work of conversion than is the ignorant

and passive child. Besides this, the Saviour, in taking hold upon humanity, became the Redeemer of the Pagan as well as the Jew; of the savage as well as the sage; and the benefits of that redemption which do not depend upon human volition, but which may be regarded as absolute results, are as truly possessed by the wild Arab as by the polished European. Were this not the case, Christ could not be called the second Adam—a title which places him exactly in the same relationship to the race as that sustained by the first Adam, and which shows and makes certain that as condemnation came upon all through the sin of the one head, justification unto life has come upon all through the obedience of the other. Hence it is clear that redemption exists where the word of it does not. And it is clear also that a heathen cannot be lost because of the fruits of Adam's sin, but through the breach of some internal law. If then he has a law for whose violation he loses eternal life, then obedience thereto must end in salvation. And this law is the power of that illumination which "lightens every man who cometh into the world," and which "accuseth or excuseth" him. We must believe that the Judge of all the earth will do right; nor has he left us without some clue to the way in which he justifieth his ways to the heathen. And it shall be more tolerable for many of that vast race than for many who have lived and died where the word of salvation has been proclaimed. But the salvation into which the heathen shall be admitted cannot, we hold, be into the "body of Christ," seeing that that "body" consists of such only as have been baptised into Christ, regenerated and sealed by the Holy Spirit, and "followed him in the regeneration," which requirements involve intelligent faith, and this again the possession of the written word and the ordinance of worship.

Another point in connection with this subject, and which is necessary to the unfoldment of the redemption scheme is, that redemption is not to be viewed simply as an act needful for the safety of the individual man, or as contemplating merely his deliverance from punishment and loss, but is invariably held forth in God's word as a scheme which—while it includes the facts just named—contemplates also the placing of man in an entirely different mode of life, and under an entirely new headship and government; and the world—the place of man's abode during the millennial age—as the scene of displays of God's wisdom, love, and power such as otherwise would not have existed. We present this view emphatically before the reader because, amongst many Christians, the belief prevails that as men get saved and finish their life here, they are transferred to heaven; and that when the last man is saved and admitted therein, this world will be consumed, and thus an end be put to all mundane things. This view ignores a vast portion of the Bible, loses sight of some sublime and beauti-

ful arrangements of the divine mind, and deprives this world and the inferior races of their redemption.

God alone is good; hence, whatever he creates or does, the design thereof must be the outflow and development of his goodness. The formation of this world, with its varied inhabitants, must have been for that purpose; so when the deity pronounced his six days' work good, it is clear that man, under the headship of Adam, was calculated to display his goodness in a way satisfactory to his blessed mind. But—speaking after the manner of men—that aim was soon defeated; for ever since the tragedy in Eden this earth has displayed the vileness of the devil rather than the goodness of God. Ever and always until now have hideous evils and miseries met the gaze of angelic on-lookers, whilst the goodness of the deity (his holiness and happiness) is held forth as the destiny only of the race. Thus goodness is the object of anticipation and faith rather than of fact and sight. But the Bible affords ample ground for that faith; but no one can read the predictions and promises thereof, together with the scheme of redemption as it is therein unfolded, without arriving at the fullest conviction that ultimately a brighter display of goodness will pervade the universe than that which lingered for a time in the bowers of paradise.

: This view is bound up in the headship of Christ, and this headship must be kept in view if we wish to understand redemption, and specially the doctrine of imputation. The failure of our first Head involved the race in ruin, as well as brought to nought the universal good which God meant mankind to enjoy as the final reward thereof. But God gave us in Christ another head, appointing him to undo the dismal results of the fall, and to gather together in himself the entire race who shall be on the earth when the kingdoms of this world shall become the kingdoms of our God and of his Christ. As we have shown, the results of the fall have descended upon the race, though the race took no active part in the sin which occasioned those results; hence, then, nothing deserves more ready credence than that the entire race share in the benefits which Christ as a Saviour secured, whatever those benefits may be. The two headships mutually explain each other. Judgment unto condemnation came up all through the one; justification unto life has come upon all through the other Adam. Deny the one, and you must deny the other also. If the one be unjust, so likewise must the other be. The two things are facts, whatever mystery hangs over them. The "sin of the world," which Jesus took away, is the one great sin which the race imputively committed in Adam; and the one great justification unto life is that which was effected when the race imputively died with Christ on the cross.

It is thus made clear that no man perishes because of the origi-

nal sin, nor yet because of the personal sins against the law of works springing from the weakness of nature occasioned by the fall. When he perishes it is because of a practical rejection of him who is the new and living way to the Father. When Christ made known his mission he said it was that man might not perish; when he declared the possibility of his perishing, it was through loving darkness rather than light; that is, rather than him who said, "I am the light of the world." St. Paul reiterates the same fact: "Now then we are ambassadors for Christ, as though God did beseech you by us. We, in Christ's stead, beseech you to be reconciled unto God. For God is in Christ reconciling the world unto himself, not imputing their trespasses unto them. For Christ, who knew no sin, was made sin for us, that we might be made the righteousness of God in him." This is the gospel of grace. Herein it is declared that the sins against the law of works are removed from us by being laid upon Christ; and as he, the innocent, suffered as though he were guilty, we, the guilty, when reconciled to God, are treated as though we were innocent of every breach of the moral law. Thus condemnation can only come upon us from "refusing to hear him who speaketh from heaven."

From the principles now laid down we are justified in concluding: First, that salvation is set forth in two aspects, deliverance from punishment and the obtainment of glory, that the former results from the redeeming act of Christ, the latter from union with him; for if we have fellowship in his sufferings we shall also in his glory; that salvation may be obtained by those who possess not the word of it, as in the case of Cornelius, and of all who, like him, fear God and work righteousness, seeing that while the *word* is only *somewhere* the *thing itself* is *everywhere* where man is; for while it is conceivable that Bibles might be destroyed, and the ministry of the word interdicted, it is impossible for the work of Christ to be made null and void, or the operations of the Holy Ghost to be brought to nought; and that, finally, the Church as the "body of Christ" is destined to be the channel through which the eternal Father shall shew forth his glory and his love, to which end it must occupy the chief place in the universe of God. To see this we have but to read the wonderful prayer of the Saviour, wherein the unity of believers with each other, and they with Christ, and he with the Father, are set forth; and wherein it is affirmed that the glory which Christ had with the Father before the world was is to be shared by them, which sublime fact is further seen in the writings of St. Paul, who tells us that believers are to be made like Christ, to be glorified together with him, to sit upon his throne, where they are to shew forth the exceeding riches of his grace. Does not all this make us feel that it is a most solemn

thing to be a Christian, a vast privilege to belong to the Church, and how it behoves us all to be holy in all manner of conversation, seeing that our position exhibits more than God's love in simple deliverance from wrath, advancing and exalting the Church to the rank of God's heir and joint-heir with Christ in whatever purpose of dignity and glory relates to the future eternity?

Let us now see what bearing these principles and observations have on the sentiments of the essayists and their editors. The leading aim of these reverend gentlemen is to claim for the Anglican Church legitimacy and purity; a claim which, if it can be sustained, cuts off all the rest of Christian associations; for they compare their church to the boat on the Galilean lake in which Jesus was, and the other churches to the other boats which, sailing in many directions, were to be seen on the lake at the same time. It is at all times a tickle thing to employ illustrations, as they often limp sadly around the object in whose service they are impressed; but when, as in the instance before us, the figure is made to do service in the way of proof, the actors expose themselves to the charge of ignorance and folly; for it has to be proved whether the scene on the lake was anything more than a natural incident, of no more worth or force than the eating of a dinner by the Saviour. It will not do to claim for the Anglican community more than can be claimed for the Church of Scotland, or any other community of Christians. Salvation, as we have shewn, pertains not to any body of Christians, but springing out of the works of Christ, is free alike to all who "fear God and work righteousness;" whereas glorification is the reward of all who are joined to Him by living faith; of all who are "led by the Spirit of God," and are thus the "sons of God." It is still more absurd to claim for the Anglican church, in its diverse sentiments on doctrine and ritual, an excellency she did not previously possess, on the ground that this diversity accommodates the varieties of perception and taste in the commonwealth. A house divided against itself cannot stand. That church is to all intents and purposes, "schismatical." The three or more parties into which she is divided, are tied together, but the chain is a golden one; take it off, and soon we shall have three or more additional sects in the nation as wide apart from each other and as bitter as any of the sects already existing.

He who gives the subject brought before him an honest investigation is almost sure of arriving at the following conclusions:—That as the Jewish commonwealth consisted of all the circumcised, so the church is composed of all the baptized; that as all who were called Israel were not Israel in reality, but they only who possessed the faith of their father Abraham, so only they among the baptized who "name the name of Christ and depart from iniquity," are

known by the Lord as his; that it is an unspeakable privilege and blessing to belong to the church, even in the lower sense here spoken of, because, as in the case of the Jew, to it are committed, and by it are kept the word, ministry, ordinances, and spirit of God; that as the church is one, the errors of one part affect the whole, so that no Christian is justified in hating any one part be it never so wrong, seeing that in so doing he hates as it were his own flesh, but that he ought rather to mourn over the sins and errors which have crept in, so that he may receive the blessing of him who in the days of their apostacies called the Jews his children, saying, "How shall I give thee up, Ephraim?" "Return unto me and I will return unto you;" that as the entire church is fallen, having departed from the ways of God, some in one way and some in another, it is—to say the least—foolish for any man to claim for any one part thereof a title to "covenanted grace," leaving all the rest to the "uncovenanted mercies of God," whatever they may be. In our view the covenant is the heritage of the entire church as it is, seeing that in the prayers of Christ, and in the letters of the apostles, the entire church is addressed, but that they only who are "sealed by the spirit of God," who "purify themselves as he is pure," and are "faithful unto death," shall "receive the crown of life." To all the seven churches of Asia Minor words of blame and threatening were spoken, shewing that defection had taken place within them, and yet each message ends with a promise of blessing and glory; which shews that (as those churches are typical of the entire church of the latter age, and therefore expressive of many kinds of degeneracy or error) chastisement will overtake the delinquents, while blessing and reward will be meted out to the faithful. But those rewards, be it observed, are not so many ways of being rescued from the lake which burneth with fire and brimstone, but so many modes or kinds of distinction, honour, or glory in the kingdom of God's dear son.

Imperfect as the church is, its ordinances are still efficacious to the building up of those who use them. God is still in his Word; prayer is yet heard and answered, and the benefits of the sacraments are still secured by those who use them. And if this be happily so with a church so broken and divided, what would it have been had she retained her unity, and the ministries, ordinances and gifts which her head at first granted to her? The disembodied church and the church on earth are still *one*, each, too, engaged in the worship of the Saviour. That worship should be homogeneous. But is it so? Were it possible for us to look at one time at each section of the earthly church when engaged in what is called worship, we should certainly conclude, did we not know otherwise, that she was serving or worshipping many gods, rather than being the one church of the one Saviour. No one can

attentively study the Bible and not conclude that this confusion and distraction is to undergo conversion; in other words, that ere the history of this globe is closed the entire church will be seen enjoying a "feast of fat things full of marrow, of wines on the lees well refined," the "veil" and "covering now spread over all nations" removed, and the rebuke taken away; when the "knowledge of the Lord shall cover the earth as the waters cover the sea," when all nations, having been taught God's ways, shall walk in his paths; and having given up the fearful trade of war, every man shall sit under his vine and fig tree, none making him afraid.

Beautiful and grand as is the prospect opening before the church and the world, little comparatively is said by the ministry thereon. But whether forgotten or taught, believed or ridiculed, the fact remains that the human family, having failed to display the goodness of God under the headship of the first Adam, shall display it in a grander form under the headship of Christ, the second Adam. We see in God's Word that God's glory must be displayed by a people combined and organized, not separate or scattered, hence the Saviour prayed that his people might all be one, as he and the Father were one. We see also that God has an intermediate as well as an ultimate purpose to gain. The *ultimate* when the resurrection of all, both small and great, shall take place, the great white throne be set up, and the judgment of both quick and dead accomplished; but the *intermediate* purpose is largely attended to and described in the Bible, a purpose which includes the prevalence of gospel truth and blessedness, and the universal worship of the one God. This is called the "restitution of all things." The kingdom, for which we are taught to pray, will then have come; and, while it exists, the will of God will be "done on earth as it is in heaven." Then "men shall be blessed in Jesus, and all nations shall call him blessed." Judging from appearances we are a long way from this time; but we must bear in mind that before this period arrives, a great day, called the "Day of the Lord," is to come, in which all who do wickedly are to be as "stubble"; when the nation that will not serve the Lord is to be "utterly wasted"; and that when these "judgments" are abroad, "men will learn righteousness," and that, too, so eagerly and with such effects, as that a "nation shall be born" to the Lord "in a day," yea, "many nations shall come and say, Come, let us go up to the mountain of the Lord, and he will teach us of his ways." We have had the *early rain*, the *latter rain* is yet to come; much fertility has resulted from the one, much more is to spring from the other. For the "wilderness and the solitary place shall be made glad, and the desert shall blossom as the rose." And the "whole earth shall be filled with the glory of God." "The mouth of the Lord hath spoken it."

HENSINGHAM.

ART. IV.—DENUDATION IN RELATION TO SEDIMENTARY STRATIFICATION.

WHEN the geological professor is in a dilemma, when his supposed facts and the theory based upon them are alike giving way, even an ordinary observer may venture to give an opinion concerning geological phenomena, without being considered unwarrantably presumptuous. Observation is the standpoint we occupy, and if the remarks we have to offer require any justification, that justification may be found in the comparative unsettledness which prevails in geological science, an unsettledness which not only affects some of the secondary or subordinate positions of the science, but, as *e.g.* respecting the formation of granite, reaches even to its primary and fundamental data. Constructive criticism has frequently secured, in various departments of scientific inquiry, positive results, the value of which cannot be over-estimated; but there are not wanting instances in which a destructively critical method has performed services equally as valuable. Groundless hypotheses, unwarrantable theories, and baseless prejudices, required to be swept away, so that a constructive criticism might operate freely and successfully. Viewing the present state of geological science in its relations to some of the older and more perfect sciences, indications are, in our opinion, not wanting that a destructive criticism may perform excellent service. Supposed facts, hypotheses, and theories require the application of the searching tests such a criticism is accustomed to use; the relation of common sense to scientific inquiry requires to be vindicated; the ground needs clearing, so that constructive genius in the person of the "coming man" may secure in well grounded and well proportioned theory the definitely ascertained and unquestionable results of geological investigation. Doubts of a very serious character are already prevalent among students of geology, and unless we are very much mistaken these doubts will multiply, and many points deemed of first importance in geological theorising will have to be abandoned. To one of the main positions in modern geology, which we feel cannot be maintained much longer, we purpose in this article to invite attention, viz., the almost unlimited power attributed to denudation.

In common and current scientific teaching it has been fundamentally assumed that a certain class of rocks denominated "secondary," have all been derived from another class denominated "primary"; and that the denudic agencies of heat and cold, the denudic and carrying agency of water, have been employed in

excavating, conveying, and depositing the sedimentary strata. That one rock is derived from another which previously existed, may have foundation in fact and be substantially correct in relation to some of the later and local deposits; but that, as an explanatory principle, it may be applied to the older and more general formations, such as the silurian and carboniferous, is a position concerning which we entertain grave doubts, and the reasonableness of these doubts will be clearly seen when we come to consider the competence and sufficiency of the denudic and conveying agency introduced to account for all the phenomena existing in palaeozoic stratification. That water has been the medium through which the sedimentary rocks have been deposited is a fact we do not question, but that it could analyse and spread out stratum upon stratum with such minute regularity, and to the extent exhibited in existing stratification, is a position totally unsupported by the definitely ascertained agency and operation of water. The denudic and carrying agency of water is unquestionably great, but, great as it is, it is conditioned, and when interpreted in harmony with the limits imposed by other geological phenomena, will be found to be comparatively restricted; and appearances to which the terms "excavated" and "denuded" are applied may perhaps be more properly explained by the terms "not deposited," the vacancy being a primary omission, and not the result of subsequent removal.

Before entering fully upon the argument we propose to submit concerning the relation of denudation to sedimentary stratification, it may be prudent to briefly consider an inference deduced from the form of the constituent atoms of the sedimentary rocks. These atoms are observed to present a "rounded or worn" appearance, and hence it is concluded that they have existed previously in a rock state, and have been separated from the primary rock by some mode of denudation, and rounded, conveyed, and deposited as now found by aqueous agency. Professor Huxley, as he stated in a lecture delivered before the Literary and Philosophical Society of Newcastle-on-Tyne in 1869, considers this water-worn and rounded appearance sufficient evidence that dry land existed in the silurian and cambrian periods, though he admits that there is no known organic form found in these strata to corroborate and sustain this conclusion. Professor Forbes seems also to be influenced in a similar manner. Now, to us this water-worn appearance of the particles constituting the sedimentary strata establishes two conclusions, and only two. First—That crystallised matter was deposited in a crystalline state. Second—That matter in a crystallised form has been subject to the action of water. These conclusions we consider beyond question, but that the existence of crystallised matter in one place is evidence that it has existed in a

similar form in some other and distant place is more than we can admit. Or, to state the question under consideration in other words, that a worn pebble found in a known locality must have been brought from some other locality unknown, is to us nothing more than pure assumption. Crystals can be formed from gaseous matter. The angular pebble can be rounded by the action of water, and not be moved to any considerable distance from the place where it was first deposited. If we are to accept the known as the measure of the unknown, the influence under consideration may perhaps contain deductions which its most strenuous supporters would be the last to admit. If a rock can only be derived from a rock, and a continent formed out of the materials of previously existing continents, does it not seem probable that rocks and continents represent the original state of matter? And we are thus conducted to the position generally occupied before the rise of modern geology, that all things have existed from the beginning much as they are at present, and that, with the exception of superficial and comparatively local changes, they are much as when God created them. If God and creation and beginning were eliminated from this antiquated formula, there are perhaps some uniformitarian geologists who would not seriously object to what remained; for we have observed in some recent developments of this form of geological speculation a strongly pronounced disposition to deny beginning, and maintain the doctrine of endless change and succession. Scientists, whose speculations are controlled by these materialistic proclivities, overlook a large class of facts, apart from which a correct and comprehensive philosophy is impossible. The facts of material existence ought to be correlated with the facts of mental existence if the students of physical science would develop an accurate and adequate philosophy. If the facts of material existence were the only facts upon which science and philosophy had to be founded, and the only facts science and philosophy had to explain, then the materialism we now deprecate would be the only tenable position. But human consciousness, and the necessities of thought it reveals, furnish another class of facts which the student of physical science cannot overlook without resulting error. The finite implies the infinite, the effect the cause. According to this class of facts the known cannot be the measure of the unknown, or the actual exhaustive of the possible. Recognising this required correlation, when Sir C. Lyell contends that "the stones of a building imply a quarry whence they came—that the brick implies the clay of which it was made," we reply that we are aware there is this implication. But if we have to go from the building stones and bricks to the quarry and clay-bed, why must we stop there? Have we in the quarry and clay-bed reached the primal condition of matter, and by our brief survey of the actual in this instance exhausted the

possible? Before clay can be used as a building material Sir Charles admits there must be a change of condition. Now are we to regard the degree of change with which Sir Charles is acquainted as completely exhaustive of the peculiarities of the case? Must his knowledge of change, either in this or any other instance, be accepted as the measure of what may have taken place during the ages which are past? These questions seem to demand an affirmative answer if we are prepared to accept, not only the positive statements comprehended in Sir Charles' attempted philosophic generalisations, but also the implied negations these generalisations contain. But, however much the contents of these generalisations may find favour with the so-called "advanced school" of philosophic scientists, they will not be favourably received by that higher and more comprehensive school which includes and uses as factors in its processes not only the present but the past and future; not only the actual and contingent, but the possible and necessary; not only the power of law, but the existence and operation of that living personal Will of which law is but the uniform expression.

Conglomerates are also adduced as evidence that the constituents of existing rocks have had a previous petrological existence. Now, if we estimate aright the evidential value of conglomerates, they establish a contrary conclusion. The foreign fragments found in the old red and new red sandstones are all traceable to rocks that are known, and almost without exception are traceable to adjacent rocks; so that in these instances there is no need to attribute the conglomerate material to unknown anterior rocks the existence and location of which are nothing better than conjectures. The texture and peculiar characteristics of these red sandstones constitute a separate consideration; but, if the theory of denudation be as correct and satisfactory as its advocates affirm, it does not seem a far-fetched or unwarrantable assumption that the old red must have been derived from a red older still, in fact from some pre-geological rock. The millstone-grit has been enumerated among conglomerates because it is partly composed of water-worn pebbles; and let it be noted, of pebbles which contain the same constituents as almost exclusively compose the other portions of the grit. Are we then to believe that these pebbles have been derived from a millstone-grit prior in time to and remote in location from the one we know? No such thing. It is unquestionable that these pebbles have been exposed to water action; but may they not have been separated by this action from the rock in connection with which they are now found, and, after having had their angularities rubbed off, deposited in the location and under the conditions which are introduced as the basis of so much unsatisfactory conjecture? Even if it can be shown beyond question that all the particles entering into the composition of the sedimentary rocks have been exposed to the action of water and exist

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in the pebble form, it does not follow as a necessary corollary that these crystals existed in prior rocks and were derived from remote locations any more than it is a necessary sequence that a crystal found in the soft sugar now in common use must have been derived from some previously existing sugar-loaf. But we are disposed to question whether the pebble form is the form of the materials entering into the composition of the grit and sandstones of the yoredale series in the carboniferous system. This is a point to which we invite the attention of all who are interested in microscopic geological investigation, for, so far as our researches go, they are not in favour of the common assumption.

The rounded and water-worn appearance of the constituent particles composing the sedimentary rocks is supposed to be conclusive evidence that these rocks have been derived from previously existing rocks and continents; but the strength and conclusiveness of this evidence we are convinced lies mainly in the assumptions it contains, and we purpose now to expose these assumptions by stating our objections to the theory—that denudation can fully and satisfactorily account for and explain the facts of sedimentary stratification.

First Objection.—Denudation cannot account for and explain the petrological accumulations from the granitic floor of the earth's crust upwards. All denuding agencies, such as water, heat, cold, chemical action, &c., can only operate upon matter to denude and restratify it when matter is elevated to a greater or less extent above a certain line of level. And hence it is evident that that which can only operate in removing elevations and filling up depressions may be formative to a certain extent; but we are persuaded not in this instance to the extent which the facts of sedimentary stratification demand. If we find deposited below the highest hills or peaks of matter more material than can legitimately be inferred to have existed in connection with these elevations, we are under the necessity of seeking another source, as well as another mode of agency than that which can only level up. Now, if we take the granite, which is the lowest line geologically, if not geographically, we find that upon this floor series of strata have been piled one upon another, and if the result of modern investigation may be trusted this succession of strata represents a thickness of about ten miles. Such an extent of stratification appears to us a result impossible to be obtained by denudation. For the highest point to which deposition can be carried by denuding agencies is the *mean* between the highest point of elevation and the lowest point of depression; and deposition to this extent can only be attained when the areas of denudation and deposition are equal. Granting these conditions, and we are of opinion they cannot be refused, in order to deposit strata repre-

senting ten miles in thickness, the distance between the points of elevation and depression must have been at least twenty miles; and, if the present proportions of sea and land, viz., as three to one, have existed in the past, then the distance required would be three times that stated above, a distance unknown in the present configuration of the globe, and a distance which we think it will be difficult to prove has existed in the past. But, until it can be established that this distance between points of elevation and depression either exists now or has existed during time past, the current theory of denudation in relation to sedimentary stratification rests on a mere assumption, and is contrary to the known laws of physics. We may be met here by a reference to the potency of heat as an elevating agency; but, unless this potent agent can alter the relation subsisting between the primary and sedimentary rocks, the question remains unaltered. For, though force of some kind has operated in raising and depressing the rocks constituting the crust of the earth, yet this force has operated upon stratified and unstratified rocks in common, so that relatively they are unaltered, the same force that raised the granite having raised the Siluric rocks as well. This reference to the action of heat as an elevating agency cannot obviate the objection we have urged—That the current theory of denudation is incompetent to account for and explain the immense accumulations contained in the sedimentary strata.

Second Objection.—That all the known granitic and igneous cones in existence cannot from their present position and extent possibly have contained the one-hundredth part of the matter contained in the sedimentary strata. The sources whence the rock material entering into the composition of the earth's crust has been derived admits, according to modern geology, of a four-fold classification. *First*, After the incipient formation of the crust, or at a later period, traps, basalts, and rocks of like character were extended from the interior by volcanic or other modes of igneous action. *Second*, Limestone formations are of marine origin, and are due to the combined operation of organic life and chemical agency. *Third*, Coal, and all strata of a similar nature, owe their origin to the combined operation of chemical action with organic life in its vegetable as well as animal forms. *Fourth*, Sandstones, shales, and conglomerates are primarily derived by the operation of various denuding agencies from the granitic or primary cones which are elevated above the lowest sedimentary formation. So far as we know, current geological science does not provide any other source whence the materials composing sandstones, shales, &c., may be derived, or any other mode by which they may be conveyed and deposited, than the source and mode we have just stated. The theory of Werner has been set aside as ex-

ploded; and accepted geological theory repudiates the conclusion that the ocean receives material for deposition from any other sources than those which are above its level. Even the supply of the lime held in solution by the ocean from the interior of the earth is looked upon with suspicion; so that it is with the sources of supply which are found above the sea level and with these alone that we have to deal in discussing the question of denudation in relation to the deposition of sandstones, shales, and conglomerates. A very superficial acquaintance with geology is sufficient to show that this class of rocks forms by far the greater bulk of the stratified formations. And as we have previously stated, this extensive series of strata, according to accepted geological teaching, must have been primarily obtained from the granitic or primary rocks, which are elevated above the first sedimentary deposits. For only on these elevated and exposed surfaces could denudic action operate, since by its incipient depositions denudation would necessarily cover and protect the bases of the primary elevations. Now, we are of opinion that all known cones of granitic or primary rock can never have sustained the relation to deposited sandstones, shales, &c., which this theorizing supposes. The question at issue may be thus stated in problematic form—given on the one side, all the matter contained in the primary cones elevated above the earliest sedimentary deposit; given on the other side, all the matter contained in the sandstones, shales, and conglomerates; required—the difference between these quantities. And this difference obtained, it will be evident that the series of strata, beginning with the “Cambrian” and reaching up to the tertiary, can never have been derived from the primary elevations with which we are acquainted, for the disproportion is so obvious that it is surprising this view can have been held by the most extravagant theorist. Let any person, having the slightest acquaintance with geology, compare the sandstones, shales, and conglomerates of the United Kingdom with the granitic cones of the Welsh, Cumbrian, and Scottish mountains, and he will show himself singularly credulous if he can believe that the former have been derived from the latter. The granitic cones are not always the highest elevations, and, in some instances, seem to have been obtruded after the deposition of the Silurian formation. In the Cumbrian mountains the superficies of these cones is little more than infinitesimal as compared with the sedimentary deposits. In other parts of the world a similar proportion may be observed, especially in India where very little granite is found. If we concede that, in addition to the granitic cones, the Silurian strata which enter into the composition of mountain masses, have also been subject to denudic action, even this concession will not meet the requirements of the case. Let us take, for the sake of illustration, the mountain ranges of

the Cumbrian section of the lake district. Among these mountains the slate rocks rise so perpendicularly that instead of its being probable they once contained immeasurably more matter than they do now, it seems surprising that the matter they now contain continues in its lofty and exposed situation. But this concession is precluded by the consideration that denudation has made little or no impression upon the slate rocks of the lake district. The points and angles of these rocks are as sharp and rugged as when they were first elevated to their present position; and whatever denudation may have done in other series and in other localities it has done little among the slate rocks of Cumberland. If anything can be called sure in science, it is this that the mountain ranges of the United Kingdom cannot have furnished the matter constituting the sedimentary deposits of its plains. A person taking exception to these views may refer us to primary cones in Asia, America, and other parts of the world, from which the matter constituting sedimentary deposit may have been obtained. In reply we have but to refer to the proportion between primary elevations and sedimentary strata in other countries, this proportion is perhaps less than it is in Great Britain. Sir Charles Lyell himself now looks doubtfully upon, if he does not really abandon the opinion that the sedimentary strata have been derived from primary elevations by denudation. Referring to the sources from which the constituents of the secondary and subsequent foundations have been derived, he says, "how vast then must be the spaces which this abstraction of matter has left vacant; how far exceeding in dimension all the valleys however numerous, and the hollows however vast, which we can prove to have been cleared out by aqueous erosion."*

The geologists who maintain that denudation furnishes a sufficient explanation of the phenomena of sedimentary stratification, do not limit themselves in their theorising either to known primary elevations, or to known conditions of the conveyance and deposition of rock material. Mountain ranges of almost any height; oceans and estuaries of almost any extent; and almost any number of floods (except the Noachic, which this class of scientists are singularly reluctant to recognise), are introduced in order to give apparent consistency and plausibility to their theory. They leave the known and turn to the unknown for help to extricate them from pressing difficulties; a process which however legitimate in the case of some geologists is incompatible with uniformitarianism; for it involves such a complete change of method, that the fundamental axiom of uniformitarianism—the known is alone the measure of the unknown—is altogether abandoned. We may at least require that those who thus depart from their fundamental

* *Principles of Geology.* Sixth Edition, vol. I., p. 263.

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position, will recollect that they, and not their opponents, have forsaken fact and principle for fanciful hypothesis. Some modern geologists suppose that in the far past there existed in the north-west an immense range of elevation, to which they have given the name of Atlanta, and from this range they derive by denudic action the materials which compose the sedimentary rocks, while the Atlanta itself, after having furnished the material for these rocks was submerged, and now constitutes the floor of existing oceans. Like every other theory, which owes nothing to fact and everything to fancy, this creates more difficulties than it removes. It is purely hypothetical, and whatever explanation it may give of phenomena, it possesses no foundation in fact. But even if we were to allow its existence, we might still legitimately inquire, respecting the form in which it existed: Did it exist as a pure granitic elevation? Or did it consist of but a portion of subsequent strata? Or did it comprehend the whole of subsequent geological formations? If it were pure granite it must have contained a mass to which known granite elevations present no parallel. If it existed only as a portion of subsequent strata, when the old red sandstone was in course of deposition, it must have existed as a part of the Silurian formation; for at that period geology recognises no other formation, as a prior sedimentary deposit,* and even this formation, vast as it is, cannot have furnished material for the posterior series, and at the same time preserved its own existence. And if it comprehended the whole geological series, then the present completeness and perfection of the earth's crust existed in the past, and there is exhibited what we presume no scientific philosopher will be prepared to admit—change without progress, and destruction without any higher or more perfect development following. The submergence of this Atlanta is also beset with difficulty. We can understand how aqueous and other denudic agencies, operating upon the surface of an elevation may reduce it to a plain; but we cannot understand how these agencies can hollow out a basin. The obviation of this difficulty is attempted by the introduction of heat operating from beneath, and elevating the strata on all sides of the basin. We are prepared to concede much to the action of heat; but may not this agent have operated in another way, and submergence be due to a different process than the levelling of elevations by erosion, and the upheaval of strata by heat operating from beneath, so as to constitute a basin? May not material have been removed by this potent agent from the foundations of the mountains, and submergence have been accomplished by withdrawals from beneath, rather than by erosion on the surface, and the sudden upheaval of strata? The geology of the future may perhaps prove that heat is more potent in separating and

* The term Silurian in this article includes not only the Silurian proper, but Laurentian and Cambrian as well.

removing matter from within the globe than water and its co-agents are in separating and removing it on its surface; but whatever geology may do in the future, it does not at present offer a satisfactory explanation of the source and deposition of the material which enters into the composition of sedimentary strata. The known primary formations stand related to the known sedimentary formations in a proportion of less than one to a hundred, and the theory must be ingenious indeed which can extract a hundred from one, the integers being equal. As for the unknown quantity which is supposed to explain and account for the series of strata which constitute the crust of the earth, we will admit its reality when it is translated from the unknown into the known; till then we must object to its acceptance as furnishing even an approximate solution of the question.

Third objection.—That denudation does not satisfactorily explain the regularity and order with which the sedimentary rocks have been deposited within each of the great geological periods. Stratum follows stratum with an unvaried and unviolated order of succession, and these great periods follow each other in an order of succession which so far as we have evidence has never been departed from. The devonian is “super” to the silurian; the carboniferous to the devonian; the permian to the carboniferous, and so on up to the tertiary. This order is often incomplete through the absence of part of a member, or a whole member of the series; but it is never reversed, so that the carboniferous is found below the devonian, or the devonian below the silurian.

A comparison of the primary and tertiary formations shows that some of the conditions of stratification have undergone considerable change. In the carboniferous period, for instance, the great or mountain limestone, the millstone grit, and the various seams of coal, are invariably regular in their relation of superposition to one another; and though these strata may vary in number and thickness in different localities, yet the relation of limestone to grit, and grit to coal never vary, except as previously noted through the absence of one of the series. The minor as well as the more important members of the series not only maintain the same order of superposition, but they cover immense areas, as in the north of England coal-fields, where seams of insignificant thickness may be traced for miles. In the tertiary period, while vertical order is unviolated, continuity is interrupted, and instead of immense areas covered by the same class of rocks, we have isolated and detached patches. “In the primary and secondary epochs, the part now occupied by western Europe seems to have always contained more sea than land; and the rocks deposited are accordingly so widely spread as frequently to overlies and rest one upon the other. We can, therefore, often determine their order of

were deposited. That in existing lakes and oceans there is a process of deposition we readily concede ; but that these depositions are in their nature and order anything like the earlier sedimentary formations is a conclusion we are disposed to question. The result of denudic action supposes as the pre-requisite conditions of its possibility—elevations whence the material might be derived—streams and rivers by which it might be conveyed, and lakes and oceans on the floors of which it might be deposited, and the deposition in every case would be conditioned by gravity, currents, or the comparative stillness of the water. Now supposing the deposition to take place under the first and last conditions, gravity and aqueous rest, then the order would probably be first gravel or conglomerate, then sand or sandstone, followed by mud or shale, with organic forms in super-position to the whole. In this case the strata would spread out horizontally, and succeed each other vertically. But we know that in all deposition now taking place the current introduces a disturbing force so powerful as to destroy the relation of super-position, and the materials are not deposited so much in successive parallel layers, as side by side upon the same level ; gravel by its greater gravity resting nearest the entrance of the river into the lake or ocean, sand being conveyed to a further distance, and mud further again ; so that in respect to these depositions, near and remote are more appropriate terms than above and below. The action of the current by which the denuded material is conveyed into the lake or ocean, renders it impossible either for layers of mud to be deposited upon the gravel, or for the gravel to be spread over the whole area of deposit ; for the gravity of the gravel sooner overcomes the action of the current, than the gravity of the sand or mud. Here we have in existing operations a settled order of deposition. Conglomerates cannot be super-positd on sandstone, nor sandstone on shale, nor shale on vegetable deposits ; but has not all this been done in the sedimentary formations of the past, and that without any apparent change in the conditions of deposition ? In the secondary period sandstone rests on shale, and shale on limestone, sandstone, &c., and these again overlay immense deposits of vegetable remains. This alternation of sandstone and shale with each other, and with other stratified rocks in the older formations cannot be satisfactorily explained by the known modes of denudation, conveyance, and deposition.

The difficulties to which we have referred, in explaining the operations of the past by the operations of the present, have not been entirely overlooked by geologists, though we are of opinion they have never been satisfactorily removed by any proposed theory. Mr. Jukes in endeavouring to meet this difficulty of super-position within the same area, supposes a reversal of the current, so that

the sandstone was brought from another point, and along a contrary line of conveyance than that along which the shale was removed. But does not this supposition contain the most extravagant assumptions? The rivers known to geographical science have invariably flown in the same direction to the ocean. The oceanic currents have not departed from their course since the dawn of hydrographic science first made man acquainted with them. To what cause then are we to attribute the supposed change in the direction of streams and currents? Sir C. Lyell furnishes an answer. The change is caused "by the formations of sandbanks, or the wearing away of cliffs and promontories." These causes may to some extent explain local and partial deposits, but it is purile to introduce them in explanation of the almost universal formations of the earlier part of the secondary period. Where were the rivers by which were conveyed the materials composing the grits, shales, and conglomerates of the carboniferous era—deposits found on every continent? What changes must have taken place in the location of sandbanks, and the direction of oceanic currents in order to accomplish the alternation of limestones, shales, sandstones and other strata comprehended in the carboniferous formation? The application of these causes in explanation of the alternations of a period is sufficient to reveal their insufficiency; but when they are applied to all the formations of the secondary period their insufficiency can only be overlooked by those who are abandoned to the influence of a foregone conclusion. For before the most trivial alternation could have taken place in the deposition of strata there must have been a complete change in the character of the material conveyed, and in the direction of the conveying current. By such causes confusion and disorder might have been introduced; but it seems unlikely that by any such process the regular order of stratum *super* stratum which the crust of the earth exhibits could have been realised. The introduction of these sandbanks, and promontories we consider derogatory to the dignity of science. And though we readily concede that the cutting through of an isthmus, or the submergence of an island or continent, would effect great changes in oceanic currents, yet if this demand had to be made in order to explain the most trifling alternations in the depositions of sandstones, shales, &c., during the secondary period, we are afraid that pre-adamite geography will not supply the theoretical geologist with the required number of continents, islands, and isthmuses. But if a "local habitation and a name" can only be given to the contents of these introduced suppositions we have no objection to give them a fair consideration, and test their worth as explanatory of geological phenomena; but till this is done we can only either doubt or reject the suppositions, and look upon much of the theorising in modern

geology as an illustration of the trite and oft-quoted saying, "that there is but a step between the sublime and the ridiculous."

(*To be continued.*)

GEORGE RACE.

ART. V.—THE RIGHTEOUSNESS OF GOD.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 21-24.

THIS section is the very gospel. Its main subject is the righteousness of God, which we propose to exhibit by expository treatment. The phrase we have to discuss occurs as early as the seventeenth verse of the first chapter of this epistle. "For therein (in the gospel) is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." The subject first named there is resumed here where the writer begins to deal more closely with this most vital doctrine of Christianity.

We take the righteousness of God to mean the gospel method of justification rather than the personal rectitude of the Divine Being. It is his righteousness, not as he is the subject of it, but as he is the author of it. We ask the reader to pay close attention to the words we put in italics that he may trace out particulars.

It is called the righteousness of *God* because it is a contrivance and provision originating with him, prompted by his love and executed at his cost, out of his own resources, man doing nothing at all to produce it. Lapsed human nature is miserably unable to yield a full-orbed obedience. The divine law-giver cannot accept as perfect the defective service which even the best men can render. The best shew flaws and blots. Either there is something positively wrong and bad in men's conduct, or there is some defect, or there are both short-coming and positive offence. If we speak of righteousness, we have to look higher than man for its type and exhibition. With Elihu we "ascribe righteousness to" our "Maker." Job xxxvi. 3. "He is the Rock, his work is perfect; a God of truth and without iniquity, just and right is he." Deut. xxxii. 4. But it is not of his personal righteousness we now treat. We speak of a righteousness of which he is the author and contriver. It is not the purity of his character we

dwell on, nor his faithfulness, nor his justice, nor his benevolence, nor all his perfections combined. His righteousness in the passage on hand, means that wonderful device of his mercy which he has had recourse to, to recover men to his favour, the execution of which has cost nothing less than the blood of his Son. It is both man's righteousness and God's. It is God's as he is author and origin. It is man's to benefit by, to receive, and wear, and trust in, and boast of, and plead. Happy they who learn their need of it, and cling to it as their only hope! But for this the best man that lives is undone. By this the guiltiest may have peace and boldness even at the throne of judgment. Let the seeker of salvation abandon every other plea, and as he kneels before the cross, say, "I will make mention of thy righteousness, even of thine only." Ps. lxxi. 16.

It is called the *righteousness* of God, because it has relation to his justice and moral government. The atonement, which is the ground of a sinner's justification, was a necessity in relation to the divine law which had been foully dishonoured by sin. It was not needed to appease a vindictive feeling in the bosom of the Almighty personally considered. Had such a feeling existed there would never have been any atonement. Such a thing would not have been accepted if proposed. Besides, it would never have been either proposed or provided. Intelligent Christians know that the Father himself loved our lost race, and devised the means of recovery. The Saviour's vicarious passion was the evidence and expression of God's love rather than its cause. His love to the world is not posterior to the atonement or consequent upon it. If we put the terms thus—Christ's death, the Father's love, the sinner's pardon, we place them out of order. The true order is—the Father's love, the Son's death, the sinner's acceptance. The Father's infinite love to lost men occupies the earliest point in the entire scheme of redemption. To put the atonement at that point is to make the stream the cause of the spring, and to declare the second to be the first. The sacrifice of the Lord Jesus is born of the Father's love. It cannot therefore be that which he loves us for, though it is that which he pardons us for. As magistrate of the universe it became him to ask amends for the dishonour done to the law. To pardon without some satisfactory reason, compensation, or consideration, guarding the honour of the violated law, would have been dishonourable. The exaction of the penalty on the offender, or some device or means as honourable towards the law as the penalty would be, was the only alternative. In this necessity the Father made the Son the bearer of our burden. "And the Lord hath laid on him the iniquity of us all." Isa. liii. 6. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21.

In the cross of Christ mercy and justice join hands. In the pardon of a sinner for Jesus' sake righteousness and peace are locked together and become as one, yet without losing their respective natures and qualities. True as it is that the scheme of grace began in mercy, it is equally true that it is consummated in justice or rectitude. Wherefore, the absolution of a sinner is warrantable, and is worthy to be called righteousness.

It is called the righteousness of God "*without the law.*" This is to intimate that in a sinner's justification no respect is had to his keeping of the law. His having kept it is not taken into account, for he has not kept it. If we allow that he has kept some part of it (an admission that is purely gratuitous), such a consideration has no weight in his favour, and contributes nothing to his acceptance. He becomes a beneficiary of the divine righteousness altogether irrespective of law. Whether he has broken it much or little, or observed it more or less, or never honoured any part of it at all, is entirely thrown out of notice. The law adds no weight to the scale, neither scruple nor grain. It is treated as a cipher. The justified soul stands fair and clear simply on Christ's account.

We have attached the clause "*without the law*" to the earlier clause, "*the righteousness of God,*" as being its constructive due. We confess this lies open to criticism. If the critical reader can dispose of it otherwise to more advantage we do not forbid him. Some postpone it as properly following the word "*manifested.*" Then it reads, "*But now the righteousness of God is manifested without the law.*" According to this construction "*without the law*" is related to the act of manifestation. A different shade of thought comes out by consequence. We prefer the construction here adopted. The earlier position of the clause in the original text favours this. Either construction, however, confirms the idea that a sinner's justification depends on something else than law, and has no help from any legal source.

The divine righteousness is connected with *faith*. So in the 22nd verse it is styled "*the righteousness of God which is by faith of Jesus Christ.*" In several instances it is expressly named "*the righteousness of faith*" and "*the righteousness which is of faith.*" So then we find the same place assigned to faith as we find assigned to God. It is *of God*. It is *of faith*. Yet it is of the one in a widely different sense from that in which it is of the other. It is of God in the sense of invention and production. It is of faith only in the way of appropriation or acceptance. Faith brings in great blessings to the soul. But it fetches them from a source beyond itself. Its virtue is entirely beholden to the object it cognizes and deals with. If we are saved by faith it is not by the inherent excellence of faith. It is not by an intransitive faith

that remains within us and breeds a stock of merit. Faith is transitive. It passes to an object. From that object to which it passes comes all its power and goodness and benefit. Till it lays hold on Jesus it is poor and empty. It is therefore a serious mistake for a person to think about the quality of his faith when he is seeking salvation or applying for any of its particular benefits, as if the faith he exercises should have some virtue in it to win or deserve the boon he desires. It is plain he is trying to have faith in his faith. It is as if a man should try to see his own eye. We repeat, faith is transitive. It is not a reflexive, home-abiding act that the mind enacts within and upon itself. It is an outgo that reaches forth to something abroad.

At the cost of his own blood Jesus prepared a righteousness to cover naked souls. This magnificent robe is offered freely on the simple condition that we will wear it for the giver's sake. How simple it would be to think that we deserve it because we put it on, or wear it gracefully, or part with our rags in exchange.

"But *now* the righteousness of God . . . is manifested."

We accept the word "now" as a time word—now in contrast with a period that was past. It is sometimes a mere logical term or link-word connecting what has been said with something about to be said. A glance at the following verses will shew that it is not a mere connective in this instance. "But now"—that is, in this age as distinguished from the "sundry times" which fore-ran and foreshadowed it. There was a long wait for Jesus. He did not come close after the fall. He did not come before the flood when the world was so polluted as to require drowning to cleanse it. He did not come immediately after the flood when men grew bad again. A patriarch Abraham came. A law-giving Moses came. Judges and kings came. Priests were cotemporary with them all, for priesthood is ancient. A national church is set up, and kept in existence despite misconduct and unworthiness. Why did not Jesus come sooner? His expectant church might well have asked, in the language of Sisera's mother, "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" (Jud. v. 28.) Were things not bad enough to require his presence? Was his love to a guilty world not strong enough to prompt him to confront the rudeness and ill-treatment awaiting him? He knew quite well that Lazarus was sick, that a sinful world required his attendance, and that a feeble heart-sick church was in anxious suspense concerning him. Its sighs and groans pierced his ears; yet he abode longer in the place where he was. His delay was not from indifference, but from necessity. The need of his remedial work required to be painfully felt and made evident. His incarnation had to be prepared for and prophesied of and figured forth in dumb ceremonies over an extent of time to win attention and wake

up expectation and to lay a good foundation of evidence. Moreover it was a period of discipline for the church. The interval between early promise and the Saviour's advent was the young church's school-time and minority. The heir was "under tutors and governors until the time appointed of the father," and was drilled by judges, priests, and kings till the age of discretion was reached. There was a "due time" for Christ to come. When he was due he came. The "now" in this verse denotes the entire Christian era. It has been "now" ever since his advent. It is still "now," and will be "now" until the end of this world.

But now the righteousness of God *is manifested*, revealed, disclosed, made known, publicly declared, and openly displayed. A few passages will answer the double purpose of illustration and proof. "And without controversy great is the mystery of godliness; God was manifest (marg. *manifested*) in the flesh." (1 Tim. iii. 16.) "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." (1 Pet. i. 20.) "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. i. 9, 10.) "In hope of eternal life, which God that cannot lie promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour." (Tit. i. 2, 3.)

To affirm that the way of having men received to divine favour was never understood at all till the Christian age would be an obvious mistake. Grace came into operation close after the fall. The way of faith was known by some throughout the whole of the waiting time. The difference between then and "now" is, not that it is known now and was unknown then, but that it is known to a greater number now, and that those who know it know it better than the ancients. It wears a veil no longer. It is not closed up in the bud of ritual ceremonies. It effloresces in full-blown beauty. The curtain which hid the ark and the cherubic figures has been rent. In "the time then present" "the way into the holiest was not yet made manifest, while as yet the first tabernacle was standing." (Heb. ix. 8.) What was hinted then is now outspoken. What was then whispered is now uttered aloud as with the strong voices of Apocalyptic angels. Figures and diagrams have given place to naked truth, and a crucified Saviour stands forth before men's eyes "the end of the law for righteousness to every one that believeth."

"Being witnessed by the law and the prophets." Christ is never

lost sight of in the Old Testament. Moses, the law-giver, and the prophets who succeeded him, all vote for a free salvation. They more than vote for it. They attest and declare it as the appointed method. "The testimony of Jesus is the spirit of prophecy." (Rev. xix. 10.) "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43.) "The law and the prophets" is a concise formula for the whole of Old Testament scripture. There is besides a tripled division which distinguishes the Psalms or poetical books as a third part of these ancient writings, but the twofold division prevails.

Verse 22.—"Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference." The prepositions *unto* and *upon* have exercised the ingenuity of critics. Some dismiss them quickly as having nothing distinctive or differential. They hold them to be equal and the same, and say that the second is added just to give intensity, or for the sake of literary effect. We side with another class of expositors, who preserve a distinction. A consistent explanation has been made out by making *upon* of greater value than *unto*. Say thus, "unto all" means offered unto all and adapted unto all; and "upon all them that believe" means taking effect and being beneficially received. The thoughtful reader will make it clear to himself by putting a comma after the first "all" and restricting the word "unto" to that clause, and reading the remainder without a comma;—thus, "the righteousness which is by faith of Jesus Christ unto all and upon all them that believe." It ought not be read as if it meant unto all them that believe and upon all them that believe. The righteousness is offered unto all men whether they believe or not. Their believing or not believing is after the offer. Then it comes *upon* as many as believe. It would be well for the world if it were *upon* as many as it is *unto*. Then would all be saved for it is unto all. But we see that not all are saved, but only some. Numbers of men will not suffer this righteousness to come upon them. They would rather wear their own unrighteousness and intrude into the marriage supper of the Lamb in their own unsightly raiment than be beholden to the bounty of divine grace for decent and sufficient robes. In their unbelief and stubbornness they will perish. Upon submissive, penitent, believing souls comes the righteousness as a vestment on the body, as a ring on the finger, as shoes on the feet, and as a crown on the head. In the day of our conversion we put it on, and wear it thenceforward till death and judgment and for ever.

"For there is no difference." As Jews and Gentiles are brought into comparison in the opening of this chapter and still earlier in

the epistle, it plainly means that there is no difference between them. In their privileges there was a difference, but none in their character and liability, as both were alike guilty and depraved. We may extend the meaning, or apply it with more particularity. In God's eye there is no difference in men anywhere. He views them all as in a common state of corruption. As there is no difference between a Jew and a Gentile so neither is there difference between one Jew and another, or one Gentile and another. Nationality, dispensation, clime or zone make no difference. Privilege, education, civilization or rank makes no difference. The blot of guilt stands on the foreheads of all. It is not affirmed that all are precisely alike in guilt and depravity. The eye of God recognizes shades of difference. But it is not so that some are guilty and others innocent or that some are corrupt and others pure. The almost inappreciable distinctions are not of sufficient consideration to warrant any difference in their mode of treatment. It is not as if some might be accepted on legal grounds of personal worthiness, while others were too bad and must be obliged to be saved the gospel way. Our gracious sovereign sees all men in one common plight, some but a little deeper than others. He opens for them one common door of escape. There is no difference in *them*. There is no difference in his treatment of them, just because there is no difference in their case.

Verse 23: "For we all have sinned and come short of the glory of God." This is sometimes explained that all have sinned in Adam, who was the representative, and is the type of all men. We do not discard this explanation, for there is a sure connection between the first sin of the first man and the last sin that will be committed by the latest born in this world. Obviously, however, there is no necessity to have recourse to sinning by representation, since all have sinned personally and actually. And as all have sinned in time past, there is no hope that coming generations will differ from those that are past. There is no prevention of sin though there is a cure for it.

It is said also that men all "come short." It is not said that they *came* short, though the verse is so construed as to convey that idea. An unlearned reader is apt to bring forward the word "have" from the preceding clause, as if it read, "and all have come short." This is not what is meant. They sinned and they come short. They do now come short. To this day they come short. The writer affirms this not of the earlier generations who had quitted the stage before his time. It is true that in their lifetime they *were* short-comers. But it is quite another thing which he has written. They *are* short-comers and remain still at the short point. We do not pretend to fathom Paul's meaning in this sudden change of tense in these two clauses. The critical reader

who cares to know more must search farther. To come at the general idea we have recourse to a figure quite familiar in the Pauline writings. Imagine a race-course and a goal. Fancy you see all the men of past ages running towards that goal, and every one, without exception, stopping considerably short of it, as if paralysed or exhausted. Some struggle hard to get nearer than others, and are fain to win, but their feet fail them, and they either become inactive or else run backwards and think all the time they are making advance. They come short of the goal, not reaching it in time or not reaching it at all. The lexicons give the word as meaning, "to be posterior in time, to be later, and by implication to be too late." The foolish virgins were too late. The racer who runs against time, if he even reaches the goal one minute beyond his due time, is too late. Any person who has committed his first sin is from that moment too late to come at heaven by dint of personal merit. Late from the first, it is impossible men should make up lost ground by being fleetest, since their utmost fleetness is from the very first required.

"And come short of the glory of God." Either the approbation of God is meant by his glory or eternal felicity in heaven. We prefer the second, and quote in its favour—"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. v. 2.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.)

Verse 24.—"Being justified freely by his grace through the redemption that is in Christ Jesus." We will dispose of this verse in three paragraphs.

"Being justified *freely*." Justification, or, which is the same thing, absolution, falls to a sinner without personal desert. As far as he is concerned he is justified for nothing. Repentance and faith are both required, but neither of them stands as the deserving ground, procuring cause or satisfactory reason of justification. No one is justified for faith nor for repentance, nor for both combined. It is done freely. Men are invited to the feast and to the wells of salvation without payment beforehand and without after compensation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1.) "And whosoever will let him take the water of life freely." (Rev. xxii. 17.) In certain passages our justification is called "the gift," "the free gift," "the gift by grace," and "the gift of righteousness."

The next parcel of words, "by his grace," shews us the prompting cause of pardon. Did the Father of mercies need prompting to offer pardon to rebellious men? Yes, but he prompted himself. His mercy was "not strained" or wrung out of him by entreaty or prayer, or compensative security offered. No one had time to prompt him till the scheme of mercy was revealed and expressed. The intimations of mercy came out almost with the same breath that denounced the penalty. The first offenders had no need to wait till a second interview to learn whether there was hope. Mercy has always been beforehand with men. Guilty minds shrink from God. They think ill of him and harbour dark thoughts. Did they but know how good he is, how inclined to mercy, how ready to pardon, surely they would hasten to his feet, and give up their fears and their hostility. Men are justified freely *by his grace*. If the first spring and rise of gracious dealing between God and man be sought for, it can be found nowhere but in himself, in the unexplored and unexplained depths of his unfathomable love. *Grace* is understood here in the sense of mercy, favour, or compassion proceeding from God; not as some have explained, God's grace in man changing his nature that he might be accepted after he was made good and worthy. Acceptance never waits on regeneration. It is a matter of pure favour from "him that justifieth the ungodly."

"Through the redemption that is in Christ Jesus." Does the interposition of Christ's atoning sacrifice trench on the freeness of pardon? It may seem to us to do so through our want of care to give everything in the system of grace its due place. If a guilty man cannot receive favour of God for his (the man's) own sake, can he receive it for the sake of another person coming between God and him? Yes, he does receive it out of respect to another, and on account of something which that other has suffered. "God for Christ's sake hath forgiven you." Eph. iv. 32. "Your sins are forgiven you for his name's sake." 1 John ii. 12. The entire drift of Scripture is to the effect that respect is had to Christ's passion as the ground of pardon. The prompting and primary cause of salvation was the Father's love. The procuring was the blood of Christ offered as a ransom, a price, or atonement for men's souls. Now if it appears difficult to anyone, to harmonize men's free justification with the relation that Christ's death bears to it, being that for which pardon is in any case bestowed, we acknowledge there is a difficulty. We ask the reader if a difficulty is necessarily a contradiction. We remind him that the redeeming work of Christ is a thing of its own kind, having no exact analogy in anything that occurs in human affairs. Redemption, ransom, purchase, and other kindred terms, are clogged with a figurativeness which have to give way when such words are used in

relation to moral beings circumstanced as men are. Should a sinful man, interested, if he will be, in this redeeming work, rashly demand that every particular of so magnificent a scheme shall be level to his understanding? We think we have a right to ask thoughtful men to tread softly on such ground. Perhaps the best we can say on this matter is that the ransom which the Governor of mankind could not dispense with, was by himself provided, and was found within the ineffable sphere of his own Godhead. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

We commend this divine righteousness to our fellow-men. To realize its value will cost us the sacrifice of our self-complacency. A feeling of guilt and worthlessness is necessary to a proper appreciation of Christ and his salvation. He can only be precious to us, and lovely in our eyes in proportion as we become self-sick and reduced in our own estimation. Only when we feel undone can we cast away the worthless garment of our own manufacture, and embrace Christ as the Lord our Righteousness. T. G.

ART. VII.—EDUCATIONAL LEGISLATION: ITS DEBATED POINTS.

- I. *The Elementary Education Act of 1870.* II. *The Revised Code of 1871.* III. *The Endowed Schools Act, 1869.* IV. *Endowed Schools Bill (No. 2), with an Introduction.* By THOMAS TURNER, F.S.A. London: Simpkin, Marshall and Co., Stationers' Hall Court, &c.

ENGLAND is now in the midst of a great educational revival. Politicians of all shades, and churches of every creed, are for once agreed as to the urgent necessity of educating the people. This hopeful state of things is partly the cause and partly the effect of recent legislative measures. The School Board elections grow out of the Elementary Education Bill of last year, and that important Act of Parliament grew out of the Reform Bill which was passed a little while before. The last-named enactment gave the right of voting at Parliamentary elections to tens of thousands who had previously been without a vote, thus enabling them to influence the Legislature; while the former, the Education Act, seeks to enlighten the children of the masses who

in a few years will form the great body of the electors, that they may be able to use the franchise in such a manner as to promote rather than endanger the welfare of the nation. Doubtless it would have been far better to have reversed the order of things, and passed the Education Act at least seven years earlier than the Reform Act, as in that case the people would have been prepared for the proper exercise of their political privilege at once upon receiving it. But better late than never ; and if the cart is before the horse, there is this consolation that we have got both, and we hope to get a proper adjustment of them in due time.

The important Act of last year, which contemplates the education of every child in England, is the last of a series of legislative measures relating to education. Government action in the matter commenced in 1831, when £20,000 was voted from the national exchequer for building schools. The system of grants in aid to schools connected with various religious bodies commenced in 1846-7. In 1861 the system of payment for the results of individual examination was introduced in consequence of the Commission appointed to enquire into the state of popular education. The report presented to Parliament by this Commission showed that much of the instruction imparted in the elementary schools was of little value ; that it was, in fact, too confused and indefinite to be of much service. Hence the attempt to wake up the schoolmasters and secure definite results, by making the chief part of the grants depend on the child passing an examination satisfactorily in reading, writing, and arithmetic.

The Endowed Schools Act was passed a year earlier than the Elementary Education Act. This resulted from the disclosures made by two Commissions appointed to inquire into the character of the schools in which the children of the middle and higher classes are taught. The object of this measure is, to make "various changes in the government and studies of endowed schools, and in the application of educational endowments, with the object of promoting their greater efficiency, and of carrying into effect the main designs of the founders thereof by putting a liberal education within the reach of children of all classes." We have quoted the foregoing statement from the preamble of the Act. Looking at both the Acts we arrive at the gratifying conclusion that the Parliament is bent on educating every child in the land, and also providing a liberal education for children possessing bright intellects, whether found in halls or cottages.

The work whose title stands at the head of this article is one of considerable utility, containing, besides the Acts of Parliament, the Revised Code, an introductory chapter of much value, as well as indexes. To give an outline of the educational measures it contains would encroach too much on the space allowed for this Paper.

We purpose simply to discuss some of the disputed points of the same, and glance at a few of their probable effects.

I. The first point to which we invite attention is *the manner in which the Acts deal with the subject of religion*. In both measures the religious difficulty is grappled with, we think, with an encouraging measure of success, and the rights of conscience are treated with proper respect. Take the following, which is section 15 of the Endowed Schools Act :—

“In every scheme (except as hereafter mentioned, *i.e.*, in schools maintained out of Church funds, or schools whose foundations require children to be instructed in a particular faith) relating to any endowed school or educational endowment, the commissioners shall provide that the parent or guardian of, or person liable to maintain or having the actual custody of any scholar attending such school as a day scholar, may claim, by notice in writing, addressed to the principal teacher of such school, the exemption of such scholar from attending prayer or religious worship, or from any lesson or series of lessons on a religious subject; and that such scholar may be exempted accordingly; and that a scholar shall not by reason of any exemption from attending prayer or religious worship, &c., be deprived of any advantage or emolument in such endowed school, &c., to which he would otherwise have been entitled, except such as may by the scheme be expressly made dependent on the scholar learning such lessons.”

The last clause of the section provides for the punishment of teachers, who may be found violating the law thus laid down. Section 16 extends the principle just stated to boarding schools. Section 17 provides that the governing body of an endowed school shall not be disqualified on the ground of religious opinions; while the 18th section provides that masters shall not be required to be in holy orders, save in the excepted cases before named.

In the above provisions relating to religion and conscience the balance appears to us to have been held in the hand of strict fairness and justice. And the same is the case, in our judgment, in the Elementary Education Act, which we now proceed to consider.

Look first at denominational schools. In these, it is true, sectarian teaching is permitted as heretofore; but the Act provides that any child may be withdrawn from the religious teaching whose parent objects to it, and this “without forfeiting any of the other benefits of the school.” The inspector whose duty it is to examine the schools is not to “enquire into any instruction in religious subjects given at such school, or to examine any scholar therein in religious knowledge or in any religious subject or book.” We observe, too, that the Church Catechism is struck out of the *curriculum* of pupil teachers in the Revised Code of 1871, that objec-

tionable compendium forming no part of their proper study under the reign of the present law ; and that the attendance of scholars with a view to grants cannot in future be counted for any morning or afternoon during which the child is under *secular instruction only less than two hours*. And, further, "it shall not be required as a condition of any child being admitted into or continuing in the school that he shall attend or abstain from attending any Sunday-school or any place of religious worship" contrary to the wishes of the parent or guardian of such child ; a provision which will strike a heavy blow at the petty intolerance frequently exercised by clergymen in villages—that of compelling children to attend Church on pain of exclusion from the day-school. Thus in denominational schools religion is treated as an extra with which Government has nothing to do. No child need attend religious teaching ; the inspector must not meddle with the subject of religion ; pupil teachers are not necessarily taught it ; religion, if taught at all, has to be taught in over time ; no child can be forced to any particular place of worship ; * and the grant will be reduced by the amount of any expenditure not for educational purposes out of the school income for the year. †

Turn now to schools in connection with School Boards. In these discretionary power is left with the Boards as to what place, if any, shall be assigned to religion, only they have no power to permit any teaching that is distinctive of any particular sect or denomination.‡ These Boards may permit the reading of the Scriptures with or without note or comment, or they may, upon the vote of a majority, exclude them altogether.

Such are the main provisions of the Act relating to religious instruction in schools ; and the amount of criticism they have called forth shows the extent to which the subject of religion has taken hold, in some way or other, of the national mind. As our readers will know, the framer of the Bill, the Right Honourable W. E. Forster, has been called to account in reference to this matter, by his constituents at Bradford, who in an amendment which they carried at a public meeting, expressed regret that they could not approve of the educational measure passed mainly by his exertions, and deplored deeply the means resorted to to secure its adoption in a Liberal House of Commons. We pass this matter over with the remark that, in our judgment, the thing which stung Mr. Forster's constituents most was the fact referred to in the amendment, *i.e.*, that the measure was, to a great extent, passed by Conservative votes. For Mr. Thomas, in seconding the said amendment, quoted from the *Daily News* to the effect that Mr. Forster owed his seat in the Cabinet to his contest with his own (the Liberal) party, and to his victory over them. "To them he was the symbol of a defeat, inflicted on his old Radical allies by means of

* *El. Ed. Act*, sec. 7 (1) (2) (3). † *Revised Code*, Art. 13d, 1871. ‡ *Ibid*, sect. 14 (2).

his new Conservative friends." This, we repeat, even more than the purely religious question, was the matter that exasperated the Bradford Liberals; but as we regard the education of the masses as more than a party question, we don't sympathize deeply with Mr. Forster's opponents, in so far at least as the matter in dispute relates to party politics. We are heartily glad that we have got the measure, even though both the great parties in Parliament may have exercised an important influence in shaping it.

The gist of the controversy seems to be contained in the following statement:—"Mr. Forster declares his conviction that this Act will give the death-blow to sectarianism in education. The rejoinder is, 'very likely, but only by handing over education to one denomination which refuses to be called a sect, and which Mr. Forster seems to identify with the nation.'"* On this extract we remark: 1. As to Mr. Forster's view just mentioned, there is at least some truth in it; and the Church party feel that such is the case: witness the spasmodic effort they are now everywhere making to prevent their educational influence from slipping out of their hands. Is it not, indeed, something like a death-blow which sectarian education has received by this Act? For, as we have seen, it is only permitted in denominational schools, while inspection of it is not even permitted there (except by private inspectors on set days when any children may be withdrawn †); the time spent in giving it is not reckoned, and any child may be exempted from receiving it. Further, no grant for building denominational schools will be made, except for such as were initiated before the last day of 1870. And even to such the grant will, on an average, be only one-fifth of the total cost, and these schools will not be entrusted to the management of any particular denomination unless the Education Department are satisfied that the majority of the parents of the children that will attend them are of that denomination.‡

2. As to the opposite view, that the Act hands over the education of the people to the Church of England, the following are the principal arguments urged in support of it, with our replies to them. (1.) During the last five months there have been more than 3,000 applications for building grants to denominational (chiefly church) schools. Our reply is, True: but these are all the grants they will ever get; for after this time each sect will have to find all the money required for building its own schools. (2.) Sectarianism may be taught even in the board schools as long as the creeds and catechisms are not used.§ Reply: This would be an evasion of the law, which a teacher who values his place will hardly venture upon; for the board under which he is employed

* *Manchester Examiner and Times*, January 18th, 1871. † *Elementary Education Act*, Sec. 78. ‡ *Christian World*, January 20th, 1871. § Prof. Huxley in *Sat. Rev.*, Nov. 19, 1870.

can send him about his business, as he would deserve, and put in his place a teacher who would obey orders. (3.) The grant for tuition in such schools is materially increased by the Revised Code just issued. True: but this increase is accompanied by such stringent conditions as will, in many cases, prevent it from taking effect. (4.) In many places there will be no School Boards, and in these places the education of the people will be almost exclusively in the hands of the Church of England. We reply, no doubt this will be the case; (though it is a fact that already between eight and nine millions of the population have come under School Boards), but we must not forget that the education of the rural districts was chiefly in the hands of the clergy before this Act was passed; and that in these very districts the people will receive a measure of liberty by the Act to which they are at present unaccustomed, as their children's attendance at the day school will no longer be used as a means of compelling attendance at church. But after saying this much in defence of the measure, we yet heartily wish that School Boards had been made compulsory throughout the country; for then less power than at present would remain in the hands of the Establishment in those districts to which we have referred. But we think, with that champion of the League, Mr. Dixon, M.P., that the good time for obtaining School Boards universally will come, and that we have already got as much as will ensure the remainder.

We cannot, therefore, unite with the Education League (and many persons, in fact, not connected therewith) in denouncing the Act as sectarian in character. If it does not strike at sectarian education with a force sufficient to give it, what Mr. Forster calls, a death-blow, it does, at least, give it a stunning blow, and one which it will fully recover from with difficulty, if it ever shall recover at all. We admit that it is not a model of perfection in legislation, and further, we deplore the fact that it opens a way for contention and wrangling on the religious question in the meetings of School Boards—witness the scenes recently exhibited in the meetings of the London School Board—yet, after all, we question whether public opinion would have warranted the legislature in going farther at present in the direction of unsectarianism than the Act has already gone. For it must be remembered that the views of the two great educational parties which represented public opinion—the League and the Union—were as wide asunder as the poles; the former maintaining that religion ought to be almost, if not entirely, excluded from day schools, affirming that, what they call, “the nominal safeguard of the conscience clause is contrary to the principle of religious equality, since it obliges citizens to request an exemption which ought to be secured to them as a right,”* (i.e., a right to have

* N. Ed. League Monthly Paper, Feb., 1871, p. 11.

religion wholly excluded, or taught only to such as requested it to be taught to them); and the latter maintaining with equal earnestness that denominationalism ought to be allowed to be fully taught in day schools; that, to quote the Archbishop of York, "the Christian life, like any other kind of life, must grow and be trained, and if the clergyman wanted to sow the seed and then reap the fruit, he must sow the seed in his school, and out of those who attended the school he would see the future congregations who would throng his church. He would take it for granted that they were all agreed upon this, that the school was the stronghold of the clergyman; that the clergyman had two hands to work with, so to speak—the school was one and the church the other. Without these two he was more or less crippled in his action."* Such, we repeat, are the directly opposite views held by the two great educational parties in the country; while the space between the two is occupied by men holding very diversified opinions; (such for instance as, that the Bible should be read without note or comment; or that it ought to be explained, but not doctrinally; or that the morals of Christianity should be taught, and can be taught effectually, without introducing the Bible at all;†) and we think that the Act, whatever its drawbacks, has the great merit of representing the state of public opinion with considerable accuracy, and hence is probably the best that is possible under the circumstances. If we had now to make a beginning on ground unoccupied, we might introduce an uniform system resembling that in operation in Canada or the United States; but to introduce such a system suddenly, now that so much of the ground is occupied by schools formed on other models, would resemble the expensive folly of pulling down all the existing buildings in a town in order to throw the said town into a uniform shape, and make it of somewhat larger dimensions. The wiser and cheaper plan is adopted of improving the existing schools as much as practicable, and of establishing as many new ones as are requisite on a different principle, and one more in accordance with the advanced intelligence of the age. And we are glad to see that Mr. Forster seems to stand firm against the supporters of sectarian teaching, and thus maintain the present advance against all opponents; for in the debate on the Revised Code in the House of Commons, March 10th, of the present year, he administered poor comfort to them by meeting their remonstrances with the remark, that "he was afraid schools would have to submit to the inconvenience of teaching secular subjects two hours each noon, as Parliament was averse to paying for religious instruction." Thus much for the vexed question of religious teaching in day schools.

* Speech reported in *Sheffield Independent*, Nov. 4, 1870.

† See "Questions for School Boards," by Benj. Templar.

II. We now invite attention to the *provisions of the Act respecting compulsory Education*. The Act contemplates the erection of school houses sufficient for the whole population who are of a school age, which is a good thing enough, provided those for whom the provision is made be brought to avail themselves of it. Here, however, a difficulty is met with, a difficulty greater than that of building schools; for it is found that from one cause or another a large percentage of children habitually neglect school, so much so, in fact, that of the deficient school accommodation already in existence much remains unused, many schools being comparatively empty.

Under these circumstances compulsion has been thought necessary by the legislature as a means of bringing the outlying masses of juveniles under the influence of education. But the principle has been adopted very timidly. Compulsion is only permitted, not commanded. It is in fact, simply one of the subjects upon which school boards are permitted, with the consent of the Education department, to make bye-laws "requiring the parents of children of such age, not less than five years, nor more than thirteen years, as may be fixed by the bye-laws (unless there is some reasonable excuse) to attend school."* "Provided that any bye-law under this section requiring a child between ten and thirteen years of age to attend school shall provide for the total or partial exemption of such child to attend school, if one of Her Majesty's Inspectors certifies that such child has reached a standard of education specified in such bye-laws. Any of the following reasons shall be a reasonable excuse:—1. That the child is under efficient instruction in some other manner. 2. That the child has been prevented from attending by sickness, or any unavoidable cause. 3. That there is no public elementary school open which the child can attend within such distance, not exceeding three miles, measured according to the nearest road from the residence of such child, as the bye-laws may prescribe. The school board, not less than one month before submitting any bye-law under this section for the approval of the Education Department, shall deposit a printed copy of the proposed bye-laws at their office for the inspection of any ratepayer, and supply a printed copy thereof gratis to any ratepayer, and shall publish a notice of such deposit."† Such are the chief clauses of the caution section of the Act in which the disputed question of compulsion is dealt with. It will be seen therefrom, to the satisfaction of such as are opposed to it, that the principle cannot be applied oppressively by any board, and that the boards need not enforce compulsion except they think fit. It must be remembered, also, that there cannot be compulsion except where a School Board exists; which is the same as saying that

* *Ed. Ed. Act, Sec. 74,*

† *Ed. Ed. Act, Sec. 74.*

probably a third part of the country, at least, will be beyond its reach. The Archbishop of York, in the speech previously referred to, congratulated his friends on the fact that "in many districts the Act would have no operation whatever. Perhaps four parishes out of five in his diocese would go on as they had hitherto done." In a few months, therefore, we may expect to witness the anomalous spectacle of attendance at school being enforced by law in many parts of the country, and not in others; and that which will be a crime in one place—non-attendance at school—will not be considered a crime in another—a state of things very unsatisfactory.

We avow it as our deliberate opinion *that compulsion should be absolute and universal*. If wrong, it should not be permitted; if right, it ought to be enjoined. And that it is right, perfectly right, we have not the least doubt. The State does not, in our judgment, overstep its legitimate bounds, nor interfere unduly with the liberty of the subject by enacting and enforcing compulsory attendance. Parents are not allowed to starve their children's bodies; why then should they be allowed to starve their minds? which they do by neglecting their education. Of course the utmost care should be taken to meet the case of poor children whose labour is necessary to assist their parents in supporting large or afflicted families; and the half-time principle, together with the payment of school fees by School Boards, will do much towards meeting these exceptional cases; but non-attendance of children at school, occasioned by the carelessness or extravagance of their parents, ought, in our judgment, to be treated as a crime, committed against both the child and the State, and compulsory means should be taken, if necessary, to prevent it. This is the case at present in the United States, Prussia, Saxony, and some other countries, and the consequence is that the population generally in those parts of the world enjoy an amount of education to which multitudes of Englishmen are strangers—a state of things which makes us, notwithstanding our patriotism, almost blush for our native land.

Holding the views above stated, as we do most firmly, we rejoice to find the word *compulsion* losing its terrors with the public, who are evidently beginning to regard as a friend what was formerly mistaken for an enemy. Many of the principal School Boards are affirming the principle of compulsion, of which the first, we believe, was Sheffield, on the motion of Mr. Holden, a Primitive Methodist; while the Liverpool Board has drawn up and printed bye-laws to the effect that all children between the ages of seven and thirteen years shall be required to attend school as full-timers, subject, of course, to the limitations of the Act. Thus we see that the discussion of the principle of compulsion, during the passage of the Bill through the Parliament, then during the

School Board elections, and lastly in the meetings of the Boards, has leavened the public mind with marvellous rapidity, and prepared it to receive the doctrine of enforced attendance at school. If, therefore, as is doubtless the fact, the legislature regarded the Act as tentative, a trial, a feeler, so to speak, of the pulse of the nation, in order to ascertain what it could or would bear in this respect, it has answered the intended design remarkably well, and prepared, or is preparing, the way for the general adoption of compulsion. On this subject listen to the framer of the Bill, speaking in the House, March 10th, 1871. He said, "The great test of the Act was, how far it would bear the principle and practice of compulsion, for he had no doubt that direct compulsion would soon be the rule throughout the country. Liverpool, London, and many large towns had accepted it. If the principle were not voluntarily applied throughout the country in two years, Parliament would then be ready to impose it. It was important, therefore, that all schools deriving aid from Parliamentary grants, should be able to bear the principle of compulsion; and voluntary schools would hardly stand unless it was possible to apply the principle of compulsion to them. It would not be possible to do this unless efficient and sufficient secular teaching could be secured; and, unless it could be provided that there should be four hours a day for secular teaching, children could not be compelled to attend them."

It thus appears that direct universal compulsion is looming in the distance; that Mr. Forster thinks it will come in two years; and that the article in the Revised Code for the present year requiring two hours of secular teaching during each noon was introduced with the intention of putting denominational schools in a position for being able to bear its application to them. It should be said, however, that there are unmistakable indications that the country will not permit children to be forced into sectarian schools unless the conscience clause be in such schools very rigorously enforced; and possibly not even then. And, if not, what next?

III. We pass on to consider *free education in relation to the Acts*. Both the Acts now under consideration have some bearing on this question. Take, in the first place, that part of the Endowed Schools Act which relates to this subject. Here it is provided that any endowments which have been applied to the following purposes, viz., doles in money or kind, marriage portions, redemption of prisoners or captives, relief of poor prisoners for debt, loans, apprenticeship fees, advancement in life (we scarcely understand what is here meant), or any purposes which have failed altogether, or have become insignificant in comparison with the magnitude of the endowment, if originally given to charitable uses in or before

the year 1800—such endowments may, with the consent of the governing body, and with due regard to vested interests, be converted into educational endowments.* Thus it is evident the legislature intend to apply to the purpose of free, or, at least, very cheap, middle-class education, the vast sums which have from time immemorial been either applied to other purposes, misappropriated, or remained unappropriated. Our author, be it observed, thinks this element in the Act fairly challenges discussion. He observes, "The founders (of these charities) evidently meant to secure to the orphans of professional, trading, and other middle-class men, otherwise unprovided for, and the children of parents who had fallen into decay, the means whereby such children should retain or regain the social position once held by their parents. The report and such foreshadowings of the schemes as have transpired pretty plainly indicate the material curtailment, if not the entire abolition, of this element."†

In reference to this alleged drawback which the Act contains we observe: (1) There is not much reason to fear that inhumanity to the orphans of decayed middle-class men will be shown, as no change can be made in the appropriation of the endowments without the consent of the governing bodies concerned in the matter. (2) The Act provides, apparently as a check upon the section above quoted, that "endowments attached to any school for the payment of apprenticeship fees, or for the advancement in life, or for the maintenance or clothing or otherwise for the benefit of children educated at such school, shall be deemed to be educational endowments,"‡ and the governing body are entrusted with absolute power to prevent their appropriation to anything else. (3) Admitting that some hardship will result from the provision under review, this forms of itself no valid objection, as hardly any law can be passed which does not bear hardly on some persons or classes of persons. (4) The good resulting from it will doubtless far overbalance the evil; for, while a few needy children may be deprived by it of charitable assistance, in the shape of money or goods, many will doubtless receive the blessing of a liberal education who would otherwise remain without it. We are heartily glad, therefore, to find such a feature in the Act now under review.

We come next to the provisions relating to this same subject found in the Elementary Education Act; and we remark that the permissive principle here, as in other parts of the measure, reigns triumphant. School Boards may, with the consent of the Education Department, remit the fees of the children of needy parents from time to time; and such remission is very properly not to be deemed

* End. School Act, sec. 30.

† Introduction, p.v.

‡ End. Sch. Act, sec. 29.

parochial relief.* They may provide free schools for poor districts; † and may establish industrial schools, or contribute to such as are already established; ‡ or they may abstain from doing all or any of these things if they think fit. Such are the main features of the measure respecting this matter; and we are thankful that something is done towards bringing the little Arabs of our country under the elevating influence of education. But we are sorry that more is not done; for there are thousands of poor children whom the Act, as it now stands, cannot reach,—those, we mean, who reside in places where there are, and will be, no School Boards (except, in fact, such places shall imitate the Ely Board of Guardians, who have recently decided that the children of parents who are in receipt of parochial relief shall have their school fees paid out of the poor rates); and perhaps it will be found also that there are thousands more whom it will not reach, though it might do so, because their School Boards are unduly afraid of increasing the school rates. We are glad to see, however, that many of the Boards, as Liverpool, Manchester, Sheffield, and others, are moving in the right direction in this important matter, having framed, or being now occupied in framing, bye-laws on the subject of free education. If all the Boards shall go and do likewise, which we wish may be the case, the influence of such a course must tell beneficially on the lowest stratum of society, from which, at present, the ranks of paupers and criminals are constantly reinforced.

Before quitting this part of our subject we may just raise the question, *Should the education provided by the State be free for all alike?* The Education League, as is well known, say most emphatically that it should; the Education Union say it should not. The usages of other nations, it will be remembered, vary in this respect. In Prussia, Holland, and France the law is that school fees shall be demanded only when parents are able to pay; and the deficiency occasioned by the operation of this law is made up out of public money, as is to be the case in our own country. But in America school fees have no existence, the whole expense of the public schools being borne by local rates, supplemented, when necessary, by the State funds.

Against such a scheme as that found in America it may be argued—

- (1) That it would be very expensive, inasmuch as the large sums now given by the wealthy for the support of schools, would, if education were free to all, have to be paid out of public money.
- (2) People would not value what cost them nothing.
- (3) Such a system would pauperise all classes.
- (4) It would cause the children of respectable parents to have to mingle while at school with those of the most disreputable, ill behaved, and uncleanly.

* Sec. 17. † Sec. 26. ‡ Sec. 27, 28.

In favour of such a system it may be argued, (1) Though more expensive to the ratepayers than the system permitted by the Act, the work would probably be better done; and, if so, while the public cost of education might be greater, the cost of pauperism and crime would be diminished, and hence the general taxation not increased. (2) It is not a general rule that people do not value what costs nothing; else why establish free grammar-schools, libraries, museums, baths, &c.? (3) Instead of pauperising all classes, as is alleged, it would prevent the poorest from being pauperised, as they must be by the present Act, and enable them to use the privileges of the schools with the same feeling of honourable independence as their more favoured neighbours. (4) It need not cause an injurious mingling of classes in the same schools or in the same rooms, as ragged and industrial schools might be established for the purpose of educating those whose filthy and untidy habits render them unfit to mingle with decent children. (5) It would prevent that unpleasant scrutiny into people's affairs in order to ascertain whether they are able to pay, which is necessary under the present system. (6) It would prevent an evil which the present system will occasion if its operations be not specially guarded—that of injuring existing schools by setting up free schools near to them, and thus drafting off their scholars. (7) It would, in all probability, secure a better attendance of children, as parents would not be tempted to keep them at home in order to save the school fees. (8) It would save considerable time in the school, especially in the early part of each week; all the time, we mean, whether little or much, which is now occupied in receiving and entering in the account book the scholars' fees; and this consideration, though apparently trivial, is important now that two hours must be devoted, during each meeting of the school, to secular teaching only. (9) If education were all free, there would still be abundant outlets for private benevolence, as in America, where ten million dollars have been given for education from private sources during the last two years—where, in fact, it is affirmed that private endowments seem to multiply much more quickly than in this country; the object of every public-spirited man seeming, very laudably, to be to spend his money so as to enable more and more boys to obtain a first-class education.* The gentleman from whom we have just freely quoted, after stating these facts, asks, or supposes his hearers to ask, "Why cannot we have free education at home? That is a tremendously difficult problem," he replies, "in this country; but I am bound to say my opinion has been wavering much since I have been in America. I am more disposed in favour of free schools than ever

* See Speech of Mr. A. J. Mundella, M.P., reported in *Sheffield Independent*, Jan. 17, 1871.

I was. I did entertain some strong objections to them, but I cannot help believing we shall some day come to them. You know no man but a fool never changes his mind. I confess that my strongest-rooted prejudices to free schools have been very much shaken; and perhaps I may some day announce to you that they are on the other side. Remember this, that these schools are not free to the working-classes only. The working-classes, you may say, get the same advantages as the upper classes; but that is not quite correct. Allow me to explain. . . . As the middle and upper classes can keep their children longer at school than can the working-classes, they get the higher education, which costs more than the lower kind costs; but then the upper and middle classes pay more in rates; so that the thing, in the end, pretty much regulates itself." We simply add that our present views are strongly in favour of free education; and we hope public opinion, both in and out of Parliament, will soon come to harmonise with these views, and bear its legitimate fruit.

IV.—*The provisions of the Elementary Education Act respecting the cumulative vote* shall now receive brief attention. The Act, as is now well-known, permits a voter to give as many votes as the number of members to be elected on the School Board, and either to give them all to one candidate, or distribute them among the several candidates, as he thinks fit.* The principle involved in this is partly old and partly new—old, in allowing as many votes as there are to be members, new, in permitting more than one vote to be given to any one candidate. What is old is said to be good, what is new is said to be bad, very bad, enabling minorities to rule majorities. In proof of this, the fact is alleged that at Dewsbury a Roman Catholic had only 348 votes, yet stood second on the poll; while a candidate, for whom 845 persons voted, was rejected. And at Rochester an Independent candidate had but 451 voters, yet he was at the head of the poll; while one candidate was rejected, though 1,244 persons voted for him. These cases, it is no doubt truthfully alleged, are but specimens of what has occurred, and is occurring, in other places. Thus, it is contended, the majority is ruled by the minority, and the members of the Church of England are allowed, by making use of the cumulative vote, to levy rates for the support of their own schools, as are also the Roman Catholics, and others.

Without attempting a complete justification of the principle in dispute, and which is so unequivocally and so bitterly condemned by the League, we submit the following remarks for consideration: (1) The cumulative vote enables a man to say, so to speak, not only that he is in favour, but *how much* he is in favour, of a candidate; and is not such a think admissible? (2) It is mani-

* Sec. 29.

festly as fair for one party as another. (3) If a minority send a man to the Board, he himself is but a minority when he gets there; and it will seldom happen that a party is strong enough to elect as many members as will form a majority of a Board. (4) Denominational schools will not be supported out of the local rates, neither will the teaching of religion in them be paid for at all; hence the cumulative vote cannot fairly be charged with extracting public money for the teaching of religion. (5) If to permit the whole number of votes to be given to one candidate is to permit too great a concentration of voting power, it would, on the other hand, be too great a diffusion of it if only one vote could be given to any one candidate, as the one vote, in this case, would only amount to a fifteenth, or at most to a fifth, of the whole—the members of School Boards in the provinces varying from five to fifteen—whereas, in Parliamentary and Municipal elections, the one vote which he can give—we mean the plumper—usually amounts to half the whole number, or thereabouts. If the present law should be altered, as the result of the Bill about to be introduced by Mr. Dixon, we hope the changes introduced may permit a voter to give, at least, something like half his votes to one candidate; or, as the number of members is odd, to give seven out of fifteen, six out of thirteen, and so of the other numbers composing the several Boards. We question, however, whether the law will be altered until all the School Board elections shall have taken place, and until the Government shall have thus been put in possession of all the facts bearing on the subject.

Here we must close our remarks for the present. We had intended to speak of the recent changes in the Revised Code, made for the purpose of securing among the masses a higher standard of education; and also to glance at the probable effects of all this legislative action on Sunday-schools, Christian churches, and the public generally. But, if we touch these inviting topics at all, it must be in another paper.

J. B.



ART. VII.—RICHARD COBDEN; HIS WORK AND SPEECHES.

Speeches on Questions of Public Policy. By RICHARD COBDEN, M.P. Edited by John Bright and J. E. Thorold Rogers. In two vols. London: Macmillan, 1870.

IN the February issue of this *Review*, 1869, we attempted an estimate of the political position and oratorical merits of John Bright; in this paper we offer an estimate of the public character,

labours, and speeches of his great *collaborateur* and dear friend, Richard Cobden. The "footprints" Cobden has "left behind him on the sands of time" are clear as the light of heaven can make them, and as ineffaceable as the progress of the nation and the onward march of the world. He was for several years the political and economic teacher of the nation, and having fulfilled his mission as a popular teacher, he entered the House of Commons, and after educating that illustrious assembly on the great subject of Free Trade, he compelled it to break off the imposts which held back bread from the people. This he did, despite the intensely bitter and fierce opposition of that brilliant master of sentences and political diletante, Disraeli—despite, too, that dashing, and often reckless "Rupert" of the Tories, the late Lord Derby—and that beau ideal of the "stupid" party, (using the term as Stuart Mill did in the Commons, in a party, not personal sense), Lord George Bentinck, the leader of the obstructives, and others of that ilk. Cobden, as all truly great men do, expressed the needs of the times, while he raised the national mind to higher ground, and inoculated the country with principles which have obtained recognition in legislative enactment, and will operate beneficently through the coming ages.

To Mr. Bright and Professor Rogers we are greatly indebted for these two handsome volumes containing sixty of Mr. Cobden's best speeches. The work has been prepared for the most part by Professor Rogers, the unfortunate failure of Mr. Bright's health having compelled him to relinquish his part of the work. But the carrying out of the task could not have fallen into better hands. Few men can write the English language with greater point and clearness than Mr. Rogers; this, in connection with his pronounced liberal opinions and his complete mastery of the economic aspects of questions discussed in the speeches, makes him eminently qualified for the work he has undertaken. So that we have no tyro or amateur for our guide, but we go in the company of a consistent politician and an accomplished professor of political economy. In a well digested introduction of sixteen pages, we are furnished with an epitome of Cobden's life, and an analysis of his political creed. The only fault we have to find in this dissertation is the predominance of the worshipping element, for the professor exalts his subject to the pantheon of the demi-gods. We must not forget that posthumous adulation is open to reprehension as much as when the object of it is living. Few things sooner pall upon us than extended panegyrics. Bating this, we offer our thanks to the learned professor for this "introduction" to the addresses of one of the greatest of modern Englishmen. We take these volumes as an instalment of Cobden's biography. These discourses are really autobiographical, because he spoke not pro-

professionally but sincerely; you seem in reading to be reading the man's heart; you clearly perceive his idiosyncrasies and individuality; no glamour or artificial veil hides the real man in the orator; he speaks out from the fulness of his honest heart. We use the word "instalment," for we fervently trust that restoration to health may be vouchsafed to Mr. Bright, not only to take his place in Parliament, but also to redeem his promise to speak some day to his countrymen of the personal character of Mr. Cobden. So few years have passed since Mr. Cobden's death, that many will read these speeches with a vivid memory of his presence, while the words, tones, and circumstances will be as fresh as if they were but of yesterday. Thus, as older readers can speak of the fidelity of the cast taken of the character, the generation of thinkers and actors now coming to the front will know what metal he was made of, and may be indoctrinated with his noble principles from his own words.

Richard Cobden was born June 5th, 1804, in an old Elizabethan farm-house, once a manor-house, in the heart of the breezy South Downs of England. That part of our country is fruitful in historic associations. Not a few of the oldest families in the country have been reared there; the Richmonds, Camoys, Egmonts, and Wyndams have ancestral residences there; while the remains of oak forests, and the fine old farm-houses, with their high-pitched gables, tell of the days of yore. Not a few of the old Saxon families remain; dating their tenures from very early days. Queen Elizabeth visited Lord Montague here after his brilliant exploits against the Armada, and killed three deer in the forest. In one of the ancient farm-houses in this part of the country, at Durnford, near Midhurst, young Cobden spent the first years of his life. His father farmed a holding of his own, of moderate extent. In the grammar-school at Midhurst the lad received his education, though that education was not completed owing to the early decease of his father. His uncle, a London merchant, now took the guardianship of the boy. On removing to London he was soon set to commence the battle of life in a metropolitan warehouse, where his intelligence, probity, and business aptitudes attracted the attention of his employer, and led to his speedy promotion. In years afterwards his master failed, and so warm was the attachment between them that Cobden, having become a prosperous merchant, allowed him an annuity until his death. The young clerk was soon sent upon the road as a commercial traveller, and became exceedingly popular in this sphere, greatly extending the business and becoming a favourite with customers, employers, and fellow-travellers. At length he resolved to commence building his own fortune. In connection with two other employees he determined to speculate upon a business in Manchester. Not

having the £1,500 purchase money required, Cobden's credit secured the sum, and they floated the concern in three branches, one of which bore the name and style of Richard Cobden and Co. He was now twenty-six years of age, and, with such energy, skill, and perseverance as he threw into it, the business could not but succeed. He introduced new methods of operation in the calico-printing. His patterns and designs were so distinct in style, and so artistic in execution, that they were known in the mercantile world as "Cobden's prints;" and one of the newspapers noticed that Her Majesty in one of her journeys was attired in a fabric of Cobden's invention. His system was that, if his goods did not find immediate sale at home, to instantly ship them to foreign markets; so that centres of trade soon opened through Europe and America. This led Mr. Cobden to take very extended tours both in the old and new world; he travelled through Continental Europe, through Egypt, Turkey, Greece, and most of the States of America. His first appearance in print was in a series of letters in the *Manchester Times*, under the signature of "*Libra*," giving notes of what he had seen in his travels. So marked were the ability and clearness of the writing, that the proprietors sought an interview with their correspondent, which led to his association with some of the leading spirits in the great agitation in which he afterwards figured so conspicuously. These new friends induced him to take part in a public meeting to secure the incorporation of Manchester. He reluctantly consented, and made his first attempt at public speaking. His *debut* was, however, a failure. He was nervous, confused, and really broke down. In his apology for the failure, the chairman, who had discerned his qualities, predicted for him a career of eminence and usefulness. Cobden was never a public speaker by choice or constitutional qualifications, and had he been left to his own bent he would never have spoken again in public. To the last he was always the subject of uncomfortable nervous sensations when standing up to address an audience; he always spoke from an imperious sense of duty, the burden of utterance was on him, he had a message to deliver and he must deliver it. It was a sense of duty that led him to take an active part in the struggle for the charter of incorporation for Manchester, and the success of the movement was not a little owing to the activity and persistency of the young Merchant. So that as a fitting recognition of his services he was unanimously elected as one of the first Aldermen of the Borough; and another mark of respect was shown in the fact that at the opening of the Manchester Athenæum, "Mr. Alderman Cobden" was chosen to deliver the inaugural address. In 1835, he published a bulky pamphlet against the meddling foreign policy, which has occasioned this country so much cost and annoyance. From the views

enunciated in this pamphlet he never swerved, but continued to enforce them to the last from the platform and in the senate with the greatest weight and reasoning of remonstrance. This is how he wrote, and his words are opportune, now that we are in the midst of a panic for the increase of our military forces :— “English statesmen of every age, down even to the present day, have one and all lost sight of that distinguishing and privileged feature which is peculiar to the insular situation of Great Britain. If we go back to the year 1805, when Nelson destroyed the remains of the French navy at Trafalgar, these islands were thenceforth as secure from foreign molestation as though they had formed a portion of the moon's territory ; yet from that time down to 1815 we waged incessant war, and incurred four hundred millions of debt, for interests purely continental.” Very shortly afterwards he issued another pamphlet to allay the Russophobia then exciting the country. He exposed and ridiculed the childish fears of the terrorists, and pleaded that the spirit and resources of the nation should be directed to peaceful arts and the weal of the commonwealth.

His mind was directed about this time to the popular agitation which has immortalised his name. In 1838 an Anti-Corn Law Association was formed by men whose names have become historic, Grote, Joseph Hume, Molesworth, William Howitt, Ebenezer Elliott, Campell the poet, and others. In the list of the committee stands the name of Richard Cobden. In the next year, a year of great distress, and almost of famine, a motion was made in the House of Commons to reduce the duty on corn ; it was lost, but the stone was set a rolling. In the elections of that year several free-traders secured seats in parliament, and Mr. Cobden who was travelling at the time, was proposed for Stockport and nearly carried. The veteran Mr. Villers brought the subject before parliament, and continued to do so every session until it triumphed. For this purpose the new association began to educate the country, and create public opinion on the subject. The association began their agitation by saying, “It has been established on the same righteous principle as the Anti-Slavery Society. The object of that society was to obtain the free right of the negroes to possess their own flesh and blood. The object of this is to obtain the free right of the people to exchange their labour for as much food as can be got for it ; and that we may no longer be compelled to buy our food at one shop, and that the dearest in the world ; but be at liberty to go to the cheapest.” A large deputation waited upon the Premier, Lord Melbourne, to ask that they might be allowed to support their cause at the bar of the House by counsel. In this interview Mr. Cobden took a leading part, and on being refused, he said at a meeting of the deputies, “There

is no cause for despondency because the House over the way refuses to hear us. We are representatives of three millions of the people; we are the evidence that the great towns have banded themselves together, and their alliance would be a Hanseatic League against the feudal corn law plunderers. The castles which crowned the rocks along the Rhine, the Danube, and the Elbe, had once been the strongholds of feudal oppressors, but they had been dismantled by a League, and they now only adorned the landscape as picturesque memorials of the past, while the people below had lost all fear of plunder, and tilled their vineyards in peace." These were resolute, eloquent, and almost prophetic utterances. These earnest and noble men then combined to extort repeal from a monopolist legislature, and their combination took the form and name of the Anti-Corn Law League. That mighty engine, the press was enlisted in their work. Lecturers were sent through the country, among whom was Mr. Poulton, a young and gifted medical student, who became one of Cobden's trusted and trusty helpers. It was at a meeting to congratulate the success of this young orator on his Scottish tour that the two greatest men of the movement appeared together for the first time on a public platform—Richard Cobden and John Bright. The young Quaker made such a profound impression by his fiery eloquence, that Cobden impressed him into the League, saying, "You must come with me, and we will never rest until we abolish the Corn Laws altogether." Well was it for the weal of this land and the behoof of coming generations that he discerned the grand qualities of the young orator and yoked him for the people's service.

No building was large enough to hold all the Leaguers who met at Manchester, so Cobden, owning the field in which the infamous Peterloo Massacre was perpetrated, counselled the purchasing the field and erecting a great Free Trade Hall. Thus arose this well-known and historic building. While their temple was being erected a memorable meeting was held to hear the prince of Irish orators, O'Connell, who gave the power of his influence and eloquence to this cause. In the course of the meeting Mr. Cobden said, "We have here gentlemen from almost every region of the globe; from Mexico and from the States; from Paris and St. Petersburg; from Odessa and Geneva; indeed I scarcely know a town within the German League which is not represented here to-night. They will unite the Baltic and the Black Sea, and cover their rivers with commerce, as the rivers of England are covered. The object of the Anti-Corn Law League is to draw together in the bonds of friendship, to unite in unity the whole world."

From 1840 Cobden and Bright commenced systematically to discuss the subject of Free Trade at public meetings through the

United Kingdom. Cobden had fully mastered and digested the social, economic, and political aspects of the question. He was as familiar with "Smith's Wealth of Nations" as with English history, and he could adapt his arguments skilfully to every kind of auditory. He exposed the trimming and lukewarmness of the Whigs, while he tore into shreds the flimsy and selfish pretexts of the Protectionists. Few men could manage a stormy meeting as he could; his temper never mastered him. This was one secret of his power over meetings of two or three thousand persons, all at the boiling point of excitement. He could divert the storm by a ready pleasantry, or quell a tumultuous mob, as if by a magician's wand, with a humorous anecdote. By these means, and by the skilful use of well-digested arguments, he could always win a hearing; he never descended to clap-trap or rhetorical jugglery. He was always respectful, and never forgot the manners of a gentleman. Till they saw with what wonderful skill he could manipulate an excited throng, his friends had fears that "he was a little too refined for the rough work of a popular meeting."

So great was the impression made upon the country by his reasoning and appeals that the Freetraders resolved to leave no stone unturned to get him into parliament; and the opportunity soon came. In 1841 Sir R. Peel carried a vote of no confidence in Lord Melbourne's government. Upon this the ministry resolved to go to the country, when Mr. Cobden was elected for Stockport. His voice was soon heard within the walls of St. Stephens. With the burden of a nation's needs and a nation's distress upon his soul, how could he be "a silent member?" The plainness and force with which he exposed the evils of the bread monopoly aroused the ire of the "landed interest" majority of the House. When speaking he was commonly assailed by derisive cheers, yells, and other unseemly interruptions, coming from stout protectionists with stentorian lungs. In one of these storms he stood till there was a lull, and then said, "I know not whether it is the monstrous injustice of the case, or the humble individual who stated it, that excited this manifestation of feeling; but still I do state that the nobleman's family paid to this bread tax but one half-penny in every £100 as income tax, while the effect of the tax upon the labourer's family was 20 per cent." On another occasion, after having spoken of a meeting of 650 ministers of religion in favour of repeal, he says, "I happened to be the only member of this house at that meeting, and I may tell the house that when I heard the tales of misery there described, when I heard those ministers declare that not a few persons were kept away from their congregations during daylight, and only crept out under cover of night; when they described others as unfit to receive spiritual consolations, because of their utter destitution; when I heard these state-

ments and saw that the provision monopoly was at the bottom of it, I must say I rejoiced that these gentlemen had come forward, and, like Nathan when he addressed the owner of flocks and herds who had plundered the poor man of his only lamb, say unto the doer of injustice, whoever he might be, 'Thou art the man.' The noble lord (the late Earl of Derby) had told the house that from the moment that the religious community and their pastors took up the question of slavery, from that moment the agitation must be successful. I believe this will be the case in the present instance. Englishmen have a respect for rank, for wealth, perhaps too much; they feel an attachment to the laws of their country; but there is another attribute in the minds of Englishmen—there was a permanent veneration for sacred things, and where their sympathy, respect, and deference were enlisted in what they believed to be a just and sacred cause, you and yours (looking across the house to the protectionists and his eye flashing fire as he spoke) will vanish like chaff in the whirlwind." He was often derided by these gentry as "a Methodist parson," a "political and religious fanatic," "a Manchester money-grubber," &c., but none of these things moved him or led him in the slightest degree to alter his tactics or diverge from his course.

Instead of resting through the Autumn, he went on a repeal campaign through the provinces, and when Parliament met he returned to the attack with renewed vigour. He delivered several speeches bristling with telling facts and statistics. The opponents of repeal had complained that the land had borne, and was bearing the great fiscal burdens of the country, and if the corn tax was removed it would have to bear all. In one of his speeches he dealt with this complaint, and said:—"You claim the privilege of taxing our bread on account of your paying the highway rates and the tithes. Why, the land had borne those burdens before corn laws were thought of. The only peculiar state burden borne by the land was the land tax, and I will undertake to show that the mode of levying that tax was fraudulent and evasive—an example, in fact, of legislative partiality and injustice, second only to the Corn Law itself;" and after adducing a great amount of evidence on the subject he concludes: "Thus the land, which anciently paid the whole of the taxation, now only paid the fraction, or one twenty-fifth, notwithstanding the immense increase which had taken place in the value of rentals. The people had fared better under the despotic monarchs than when the power of the State fell into the hands of a landed oligarchy, who first exempted themselves from taxation, and next claimed compensation by a Corn Law for their so-called heavy and peculiar burdens!" These were hard truths to say in the face of a great number of this landed oligarchy. But with truth on his side

Cobden never feared to speak out. In 1842, Sir R. Peel brought in his memorable budget with his sliding scale in it, which, as it applied to corn made the duty fluctuate from £1 per quarter when its average price was 51 shillings, down to one shilling when its price was 73 shillings. This scale was instantly rejected by Cobden and his party, as having the fatal fault of a compromise, leaning all to the wrong side. This determined them to adopt as their battle cry—Total repeal of the ruinous bread tax. Two principles they reiterated through the country—that it was a vicious rule to levy taxes for the benefit of the producers as against the consumers, and an equally vicious rule to fix arbitrarily by Act of Parliament the price of commodities in the market. Both of these vices were in the compromise as they were in the old law. Cobden not only argued that protection was inimical to the consumer but equally so to the producer; and to be consistent Parliament should take all the markets of the country into its charge, and fix the price of every ox, of every pound of cheese, and every pint of milk, of every coat and every pair of boots. Cobden thus demanded of the House, "Why don't you fix the price of cotton or silk, or iron or tin, as well as of corn? Why don't you?" He then appealed to Sir R. Peel, who had reproached Cobden and his party with obstructing public business, in these eloquent terms: "The business referred to was the voting of militia estimates to put down, I suppose, the starving people. I believe we might be better employed in finding them food. If a person had the malice of a fiend he would rejoice at the mode in which we are proceeding. The people are now lying by the sides of the hedges and walls, but when the winter comes where will they go? If they are driven from the ditch-sides by the terror of the bastiles, they will become banditti or they must be maintained in the workhouses." He then put the case to Sir R. Peel: "He must take sides, and that instantly, and should he, by doing so, displease his political supporters, there is a ready answer for them. He might say he found the country in distress, and he gave it prosperity; that he found the people starving, and he gave them food; and that he found the capitalists of the country paralysed and he made them prosperous."

The struggle was hotly maintained on both sides. The aristocracy employed all their vast resources to retard the movement. Their loudest orators were started to cry down the Free-traders. All sorts of evil motives were attributed to them, and opprobrious epithets were hurled at them, and any poor hind or labourer who allowed a Free-trader to examine his cottage, to see the holes in the roof, or the soddened floor, or their misery, were punished. But a righteous cause is not to be kept back; truth must rise to the surface and win the battle. Seldom did Cobden speak with

greater force than in the session of 1843, when he applied for a committee to examine the condition of the agricultural portion of the country. He waived the usual privilege of the mover to be the chairman of the committee; he was willing for the Protectionists to pack the committee; was willing to accede to any terms. He said, "Your system is demoralising the farmers. You have no right to go down and tell the farmers you must plod on as your grandfathers did before you. Who made them plod on as their forefathers? Who makes them put their hands behind their backs? Why, the men who talk of the danger of pouring in foreign corn from a province in Russia; the men who tell the farmers to look to protection instead of their own energies." In the debate, when Bright made the first of those splendid oratorical efforts which have raised him to a front place among the greatest orators of the British Parliament, Cobden told the squirearchy in the House that they were more ignorant of the leading principles of political economy than any audience of artizans he had ever addressed, and he supposed that such principles could not enter their crania, and that they knew more of their pheasants than of their peasants. It was during this session that the following exciting scene occurred:—A few weeks prior the private secretary and personal friend of Sir R. Peel was shot dead in the street by an assassin, in mistake for the Premier himself. This made him nervous and excitable; in addition to which his onerous duties pressed heavily upon him. In a debate on February, 17th, 1843, Cobden made a pungent speech, throwing the blame of the distress of the country upon the Government. The debate lasted on till the small hours of the morning. Towards the close Sir R. Peel, in an excited manner, said—"The hon. gentleman (Mr. Cobden) has stated here what he has often stated at Corn Law meetings, that he holds me individually responsible." (Here the House became a scene of indescribable uproar.) After some minutes of confusion, he continued, "*individually* responsible for the distress of the country; but, be the consequences of these insinuations what they may, never will I be influenced by threats or menaces, either in this House or out of it, to adopt a course which I consider"—(The excited vociferations from various parts of the House made the remainder of the sentence inaudible.) Mr. Cobden tried to explain that he always spoke of Sir R. Peel as a minister of the Crown, but shouts of "No," "Order," "Chair," "You did," made his attempt of no avail. Again Sir R. Peel repeated the accusation, and several times Cobden endeavoured to explain, but was hooted down, and was charged with sanctioning disorder and even assassination. It is fair to the memory of one of the most illustrious statesmen England ever had to say that Sir R. Peel afterwards acknowledged that he had placed an erroneous construction upon

his words; and he relieved him most distinctly of the imputations cast upon him.

Year by year Mr. Villiers repeated his motion in favour of repeal, each time ably backed and sustained by Cobden, Bright, Bowering, and others. But the end and triumph of their unwearyed toil drew nigh. It appears as if divine providence by adversity worked with them, for the harvest of 1845 was an utter failure, and a foul distemper fell upon the potato crop. It was seen now that unless the ports were opened there must be wholesale misery, starvation, and death. So, on the 27th of January, 1846, Sir R. Peel announced the measures of the Government—all corn for agricultural use was free, colonial wheat to pay a nominal duty, and in three years the duty practically to cease. By May these proposals became legislative enactments. In passing the Bill through the Commons, Sir R. Peel paid this tribute to the great agitator, "There is a name which ought to be associated with the success of these measures. It is not the name of the noble lord opposite (Earl Russell), neither is it my name; sir, the name which ought to be, and which will be associated with the success of these measures is the name of a man who, acting, as I believe, from pure and disinterested motives, has advocated their cause with untiring energy, and by appeals to the reason, enforced by an eloquence the more to be admired because it was unaffected and unadorned—the name which ought to be, and which will be associated with the success of these measures, is the name of **RICHARD COBDEN**. Without scruple, sir, I attribute the success of these measures to him." These were manly and noble words, and higher compliment and more deserving were never given.

The League having accomplished the purpose for which it was formed, formally dissolved. In his speech on this occasion Mr. Cobden spoke of Sir R. Peel, who had retired from office under the happiest auspices, and amidst general affection and confidence: "If he has lost office he has gained a country. For my part, I would rather descend into private life with that last measure of his, which led to his discomfiture, in my hand, than mount to the highest pinnacle of human power." Of himself and colleagues he said, "Many people will think that we have our reward in the applause and *éclat* of public meetings; but I declare that is not so with me; for the inherent reluctance I have to address public meetings is so great, that I do not even get up to present a petition to the House of Commons without reluctance. Therefore, I hope I may be believed when I say that if this agitation terminates now it will be very acceptable to my feelings; but if there should be the same necessity, the same feeling which impelled me to take the part I have taken will impel me to a new agitation—ay, with tenfold more vigour, after having had a little time to recruit my

health." This great struggle for the people's food, we might say for the nation's life, illustrates the truth of the well-known lines in Milton's sonnet, that

Peace hath her victories,
No less renowned than war,

and English history records few more desperate and gallant struggles, and few more glorious victories. The heroes of this campaign had no martial music to string up their nerves, no smoke lessened their difficulty and danger, and no thundering artillery deadened their senses ; they risked all in their fight with the giant monopoly ; they lost much, but they gained a bloodless victory, which saved a nation from despair and ruin.

Mr. Cobden's devotion to the great national enterprise was so all absorbing that his business and pecuniary interests were seriously crippled, and it was a simple matter of justice that he should be recouped for his loss. This was done when the noble sum of £80,000 were subscribed in a short time, with which his ancestral estates were purchased for him. This was afterwards supplemented by another sum, and by this means his ripe and extraordinary powers were retained for the behoof of the nation. He was chosen by the electors of the largest constituency in the United Kingdom, the West Riding of Yorkshire. As their representative in Parliament he was offered a seat in Lord Russell's cabinet, but he was unwilling to fetter himself with official ties. Henceforth he dedicated himself to "Peace, Retrenchment, and Reform." To the cause of peace he was most ardently devoted, and some of the most luminous and powerful speeches in these volumes were delivered to educate the country on this subject. He never spoke better than he did in the House when he laid before it the International Arbitration question ; he was never more adroit, acute, and forceful. He asked the House to sanction the policy of bringing reason in as arbitrator, as against the old policy of rushing madly to the bloody arbitrament of the sword. "My object is to see," he says, "if some means cannot be adopted to settle disputes in communities which individuals resort to in private life. Carry out the principles you recognize in other cases—that the intercourse between communities is nothing more than the intercourse between individuals in the aggregate." We know how lampooners and fighting fanatics made merry over his proposals. These good people seem to think that militaryism lies at the root of national life. But we have seen in the last year what war is, in two nations locked in deadly embrace until one has fallen broken down and exhausted. Will not this revolt the world which pretends to civilization against a method of settling disputes worthy of professional pugilists ? While we write there is an attempt being made to put into practice Cobden's principles in

the Commission sitting at Washington to arrange the Alabama disputes. The world will come to Cobden's doctrines; not yet perhaps, but their ultimate triumph is certain. And in the coming time men will laud Cobden's name more for inaugurating this peace agitation than even for his signal Free Trade triumphs. During the national craze of the Russian war (a mania of which we have been ashamed for years, and one of the principal causes of contention we have wisely just given back to Russia) Mr. Cobden, with his eloquent yokefellow, Mr. Bright, made the gallant but vain attempt to call the nation back to reason. They went bravely into the midst of angry opponents and exposed their fallacies, destroyed their theories before their faces, and argued them down; but the storm was too wild for these advocates of moderation; the war went on, with what disasters and havoc we know full well. A few years subsequently Cobden found himself in collision with the mass of the people on the bombardment of Canton and the Chinese war. Having carried a motion of censure in the Commons on the Government, Lord Palmerston appealed to the country. The hustings rang with bellicose speeches, and Cobden, Bright, Miall, and other noble men lost their seats. For two years his voice was not heard in St. Stephens, when Rochdale, to its honour, made him its representative. On his return from the United States, Lord Palmerston magnanimously offered him a seat in the Cabinet, but the sturdy Reformer frankly told the old Whig Premier that he regarded him as a dangerous Minister and was bound to oppose him. He believed that he could serve his country better untrammelled by official bonds, and so it was soon found, for he undertook the important and difficult mission of negotiating the French Commercial Treaty. On the completion of his task, her Majesty offered him a baronetcy and a seat in the Privy Council, but he wisely chose to be known to posterity only as Richard Cobden. During the last three years of his life he spoke but seldom, but when he did it was against extravagant armaments; not that he was ever averse to proper provision for national defence. He also lifted his voice against the laws which allowed a fleet of Alabamas to prey upon American commerce; his great contention was that only munitions of war should be contraband of war. One of the most powerful speeches he ever delivered was addressed to his constituents a few months prior to his death. We cannot give an adequate idea of this masterly address, so full of striking and important facts, so wise in its teaching, so acute in its criticism, and so elevated in its tone. A paragraph in this address excited not a little comment in the leading journals of the day. He was pleading for the introduction of common things into education as well as the words of the ancients, and ridiculed the ignorance of many called learned persons upon

the geography of America. And he says, "In a leading article of a paper we all read, a river of 500 miles of internal navigation was made to run up-hill a great number of miles into another river, and then these two united rivers, the waters of which never blended at all, were made to flow into a third river, into which neither of them pours a drop of water. (Loud laughter.) If I were rich, I really think I would endow a professor's chair at Oxford and Cambridge for teaching modern American geography and modern American history. (Laughter and applause.) I will undertake to say—and I say it advisedly—I will take the Undergraduates now at Oxford and Cambridge—there is a map of the United States there—and I will ask those young gentlemen to walk up to that map and put their fingers upon the city of Chicago, and I will undertake to say that not one of them will go within a thousand miles of it. (Loud laughter.) And yet Chicago is a city of 150,000 inhabitants, and from which one or two millions of our people are annually fed. (Hear, hear.) Now these young gentlemen know all about the geography of ancient Greece and Egypt. . . I say why cannot the young gentlemen who are taught all about the geography of the Illyssus know something about the geography of the Mississippi, the Ohio, and the Missouri?"

This was his last great effort. For years he had suffered from chronic asthma. Trouble and bereavement had cast their dark shadows over him. But, while he was unable to work out of doors, he assiduously laboured at home. He was a great worker at home. He rose at six every morning, and by methodical application he accomplished much work. He was an admirable correspondent. He was in constant communication with his friends in Parliament, advising them and suggesting courses of treatment of public questions. He unwisely resolved to go to London to speak in Parliament upon the Canadian differences. It was a bitterly cold day, and his old complaint was much aggravated. It was seen that his work was done. He sank rapidly. A severe attack of bronchitis was the finishing blow; and on an April Sabbath morning, in 1865, with simple and perfect faith in Christ, he passed from mortal struggles to immortal joys. His interment was a scene of great lamentation and weeping. John Bright was there sobbing in manly grief. Gladstone stood by with closed eyes and a face unusually pale. Milner Gibson, Villiers, and George Wilson, and other old comrades stood around that grave. The Queen was represented by Lord A. Paget; and Mr. Adams, the American Ambassador, represented his friends across the Atlantic. He lies in a scene of quiet pastoral loveliness which is not surpassed in all this land.

In the House of Commons, the great arena of his noblest deeds, the expressions of mourning came from all sides of the House.

Lord Palmerston said, "It was reserved by his untiring industry, his indefatigable personal activity, the indomitable energy of his mind, and, I may say, by that forcible Demosthenic eloquence with which he treated all subjects he took in hand ; it was reserved for him, aided no doubt by a great phalanx of worthy associates, by exertions which were unsurpassed, to carry into practical application the principles of the freedom of industry, and the unrestricted exchange of the objects and results of industry We have lost a man who may be considered the growth of the constitution, because he rose to great eminence in this House, and rose to acquire great ascendancy in the public mind, not by virtue of family connections, but solely and entirely in consequence of the power and vigour of his mind,—that power and vigour being applied to purposes evidently advantageous to this country." His old antagonist, Mr. Disraeli, in the course of a suitable speech, said, "I think I may say that, as a debater, he had few equals ; as a logician, he was close and compact, and I would say adroit, acute, and perhaps even subtle ; yet, at the same time, he was gifted with that degree of imagination that he never lost sight of the sympathies of those whom he addressed, and so generally avoiding to drive his arguments to an extremity, he became, as a speaker, both practical and persuasive." "After a brief and impressive pause," says the report, "Mr. Bright rose with his stern composure quite overcome, and in a voice tremulous with emotion, said, 'Sir, I feel that I cannot address the House on this occasion ; but every expression of sympathy which I have witnessed has been most grateful to my heart. (The hon. gentleman betrayed strong emotion, but recovered himself and proceeded.) But the time which has elapsed since I was present when the manliest and gentlest spirit that ever tenanted or quitted a human form departed this life is so short that I dare not even attempt to give utterance to the feelings by which I am oppressed. (The hon. gentleman here for a moment paused, and covered his face with his hand.) I shall leave to some calmer moment, when I may have opportunity of speaking before some portion of my countrymen, the exposition of the lesson which I think may be learned from the life and character of my friend. I have only to say that, after twenty years of most intimate and almost brotherly friendship with him, I little knew how much I loved him until I had lost him. (The hon. gentleman, whose broken words of sorrow were with difficulty spoken, sat down, amid the sympathetic applause of the House.)"

It is one of the marvels and one of the glories of this age that the son of a Sussex yeoman, a Manchester cotton spinner in six years reversed the policy of this great nation and triumphed over the proudest aristocracy in Europe, and saved his country. Yet

his figure was not colossal, nor his eloquence majestic in its sweep. We understand how Fox, whose eloquence resembled the rolling of the resistless waves of the Atlantic, and Pitt with silver voice and balanced declamation; how O'Connell with his thrilling periods, and Brougham with impassioned rhetoric could move and sway the most critical and fastidious of assemblies; yet here is a man who discards all the stock arts of rhetoric, subduing and triumphing over the most aristocratic and fastidious assembly in the world by simple, yet irresistible logic, by unquestionable probity, by absolute sincerity, and by an eager, impetuous resolve; if there was any art in his speeches it was the perfect art of simplicity, while he was in everything independent and original. He never stooped to snatch an oratorical triumph; he mastered all the subjects he dealt with, studying the opposite side. He strove to see the question as his adversaries saw it; this made him that he never had to abandon his own ground, and very seldom to change it. His generalisations were sound because his induction was thorough. In style he was by natural tendency and preference persuasive, incisive, and conversational. He was a perfect master of choice idiomatic and forcible English. It is true, as Sir R. Peel said, his speeches were "unadorned;" he never soared or ballooned, indeed he never attempted a peroration; when he finished he sat down. He was not a learned man, but had he been he could hardly have spoken and written better than he did. He carried common sense to a height where it catches the light of a diviner air, and warmed cold reason till it had well nigh the force of intuition. He had a meaning always well defined to himself; his words cut quick to his sense. We had marked a great number of places to make excerpts, but having already exceeded our space we conclude with one extract from his speech in Manchester, when fighting the battle of his absent friend's election, he said:—

"I have lived with Mr. Bright in the most transparent intimacy of mind that two human beings ever enjoyed together. I don't believe there is a view, I don't believe there is a thought, I don't believe there is one aspiration in the mind of either of us, that the other is not acquainted with. I don't know that there is anything that I have sought to do which Mr. Bright would not do in my place, or anything that he aims at which I would not accomplish if I had the power. Knowing him, then, I stand here, in all humility, as his representative; for what I have long cherished in my friend Mr. Bright is this, that I have seen in him an ability and an eloquence to which I have no pretensions, because I am not gifted with the natural eloquence with which he is endowed; and that I have had the fond consolation of hoping that Mr. Bright, being seven or eight years younger

than myself, will be advocating principles—and advocating them successfully—when I shall no longer be on the scene of duty. With those feelings, I naturally take the deepest interest in the decision of this election I will deal very candidly with you men of Manchester in this respect. I say you have not the character, or the fame, or the destinies of John Bright in your hands; but I will tell you this, that your own character and reputation are at stake. Your character and reputation with the country, and with the world at large, are at stake in the conduct which you pursue on this occasion. One who has served you so faithfully and so assiduously—even to the partial destruction of his own health—who is no longer able to appear before you. Why, the manhood that is in you must all rebel against the cowardly assaults that are made upon him. But I believe the hostility is a personal one. I believe it is confined to a select few. They may, perhaps, make dupes of others; and, unless you be watchful, they may make dupes of some of you. But what are the alleged faults of this man—what have you to say against him? I told you before that you must go to the House of Commons for his character—to either side of the House of Commons—and I will venture to say you will hear but one opinion of him from Whig, Tory, or Radical. I will tell you what I heard one of the oldest and most sagacious men in the House of Commons say—that he did not believe there was any man in the House, with the exception of Mr. Bright and Mr. Gladstone, who ever changed votes by their eloquence. Now, that is a great tribute to pay men; because although we, many of us, may probably convince people by our arguments, we do not convert them and make them change their votes—it requires logic and reasoning power; but it requires something else—it requires those transcendent powers of eloquence which your representatives possess.”

E. H.

BRIEF NOTICES OF BOOKS.

Analysis of the Rev. RICHARD WATSON'S *Theological Institutes*, designed for the use of Students, and Examining Committees. Revised and Corrected Edition. London: G. Lamb.

WATSON'S *Theological Institutes* not only occupy a leading place in every Methodist library worthy of the name, they are also used as a leading theological text-book in all Methodist Colleges, both in this country and in America. And this is as it ought to be, for no other work furnishes such a thoroughly able and scientific exposition of christian doctrine as held by the several branches of the great Methodist family. The young minister or student who succeeds in mastering the *Institutes* requires little other theological equipment for the duties of his high vocation. But the mastering of this great work is confessedly a somewhat formidable undertaking,—especially to young men whose minds have not been disciplined to habits of abstract thought and logical reasoning. The difficulty is not one of method or style, for the method is simple and the style, though sometimes heavy, is always clear; the real difficulty consists in profundity of thought and elaborateness of argumentation. Now, whatever is likely to help the student to overcome this difficulty and render him master of the greatest theological work which Methodism has yet produced, ought to be hailed and thankfully accepted by him as a most precious boon. Such a help is supplied in the “Analysis” now before us, said to have been written by the late Dr. M’Clintock, and first published at New York in 1842. Though evidencing much ability both in conception and execution, the work as it originally appeared was marred by many serious defects; and, moreover, being based upon and adapted to the octavo edition of the *Institutes* in two volumes, the edition

commonly used in America, it was of little practical use on this side the Atlantic. In the present edition an attempt is made for the first time to correct the faults of the original work, and to adapt it to the exigencies of the English student. For this very desirable and important undertaking, the services of the Rev. James Austin Bastow have been secured, and we know of no one better qualified, whether reference be had to his acquaintance with theological literature, or to his tastes, habits, and aptitudes. As we have seen and examined the American edition, we can speak with confidence of the improvements introduced into the English edition. Mr. Bastow has bestowed great pains in correcting mistakes, supplying omissions, adapting the work to the editions of the *Institutes* commonly used in England, and in other respects fitting it to accomplish the object it aims at. And what is that object? Not to be a substitute for the *Institutes*; not to supercede the necessity of hard thinking on the part of the student; not to open out a “royal road” to knowledge. The use for which the “Analysis” was intended by Dr. M’Clintock is so well expressed in his preface that we quote his own words at large:—“The student who desires to employ this Analysis to advantage should first read over the whole of the “*Institutes*,” or one of the leading divisions thereof, without referring to the Analysis at all. Then let him study the *plan* of this outline. Afterward he should make an analysis for himself, of each subject, without reference to this volume, comparing his work, however, as he proceeds with the Analysis here furnished. He should thus make himself master of each division, so as to give its substance, at least, from memory. Whoever does this faithfully, will have in his mind, when he rises from the perusal of the “*Institutes*,” not only a

comprehensive knowledge of the contents, but also a sufficiently accurate skeleton of the entire course of teaching and argument." It is evident from this citation that the "Analysis" is designed for such and for such only as are prepared to give the Institutes themselves a thorough studying. But though severe and prolonged brain-work is required of the student, let him not be discouraged. The result will prove an ample compensation. Mastering the Institutes will enrich his soul with a wealth of Divine knowledge infinitely more precious than mines of gold, and will equip him for high and honourable service in the cause of Christ his Master. The "Analysis" was also designed to be of use to College Examining Committees; and we would commend the words of the Author on this point to the attention of the brethren in our own Connexion who conduct the theological examination of candidates for our ministry:—"For the use of committees of examination it is thought that the Analysis will be much more useful than a series of questions, the effect of which is to lead the student merely to select from the text such parts as will supply corresponding answers, by which means it is hardly possible to obtain a clear and connected view of any argument. The best mode of examining, doubtless, is to assign a distinct topic to each candidate, and require him to treat of it in order, giving its outline, with the necessary illustrations and explanations, without assistance from the examiner. After he shall have thus gone through his subject, and not before, the examiner might propose questions upon such points as may have been omitted, or upon the principles that may be deduced from the subject and its practical applications. In this way entire impartiality will be secured; and the candidate will have the best opportunity of manifesting his acquaintance with the subject. It will require, to be sure, that both examiner and candidate shall master the subject thoroughly; but that is the very object to be most earnestly aimed at." In concluding this notice we wish our readers to know that the revision and

republication of the "Analysis" is not a private speculation. With a generosity which secures our heartiest commendation, Mr. Bastow has performed his editorial work *gratis*, with a view to the intellectual, spiritual, and financial benefit of the Connexion. It may just be added that the book is got up in a very handsome form; is printed on good paper, and is sold at a moderate price.

Sunset at Noonday. Memorials of Mrs. J. T. Robson, of Hull. By the Rev. JOSEPH WOOD. London: G. Lamb; Bemrose and Sons, 21, Paternoster-row.

THIS beautiful volume is devoted to the memory of a christian lady, who for her personal virtues and good works was well known and highly esteemed amongst a large circle of friends, especially in the town of Hull and its neighbourhood. We have reason to say that Mrs. Robson was a truly excellent woman, not only from the abundant testimonies to that effect supplied in these Memorials, but also, and especially from personal knowledge. It was our good fortune on several occasions to be domiciled under her hospitable roof, and to witness for ourselves some of the virtues with which she was adorned. But these Memorials bring to light many beautiful traits of character and many deeds of piety and generosity which could not be known by temporary acquaintance. Tracing her history from early girlhood to her untimely and lamented end, a picture of moral beauty and pious devotedness is here presented, admirable and fascinating in a high degree. In her parentage, and in the surroundings of her early life, Mrs. Robson was blessed beyond many. A better woman than her mother it would have been difficult to find. We got acquainted with her several years before her death, while as yet, though verging on the sere and yellow leaf of age, and though considerably debilitated in body, her mind continued healthy and vigorous. We have sweet recollections of the intercourse we then enjoyed with this saintly woman. We were peculiarly im-

pressed and delighted with the gentleness of her disposition, the devoutness of her spirit, the intelligent interest she took in everything pertaining to the cause and honour of God, and the influence for good she wielded over her children. As to Mrs. Robson's father, seeing that he is yet in our midst, (and may he long live to abound in good works as he has hitherto done) we refrain from free speech. Suffice it to say that for personal worth and munificent generosity, he is admired and beloved by all who know him. Under the influence of such a parentage it is not to be wondered that Mrs. Robson grew up almost insensibly in the love and fear of God, imbibing religious sentiments and addicting herself to religious practices from her earliest days, so as to become truly and decidedly devoted to God without knowing the precise time when her conversion took place. But even when quite a girl she gave abundant evidence of the genuineness of the work of grace in her heart by the devoutness of her deportment, the purity of her manners, her attention to the ordinances of religion, and the consecration of her entire being to the service of God. The rich promise of her girlhood developed and matured in wedded life, yielding a precious fruitage in works of piety and mercy. Not only within the bosom of her own family in the performance of her duties as a wife and mother, but in the church, and amongst the wretched sons and daughters of poverty and vice, her beneficent influence was copiously diffused. And her death, so premature, so sudden, so appalling, wringing with a sorrow too big and poignant for utterance, the hearts of her husband, her family, and a wide circle of friends—but we refrain. Let the drapery of sorrow cover the mournful scene, and let us bow in speechless awe before the sovereign and inscrutable purposes of heaven. This memorial volume is remarkably well written, displaying great insight into character, great mastery of principles, great power of marshalling facts, and great facility and felicity of description. It abounds also with such

important instructions to the ministers and members of our churches, as, if duly attended to, cannot fail to be productive of much good. We could indeed have wished that the instructions formally given had been somewhat less drawn out in detail, and somewhat more fully incorporated with the structure of the narrative; but they are in themselves so pertinent and so powerfully stated, that we do nothing more than hint at what would have been an improvement. The "getting up" of the volume is everything that could be desired. The paper, type, and binding are faultless; and a finely executed portrait of Mrs. Robson, together with an exquisite plate of the monument built over her remains enhance the beauty of the work. The commercial value of the volume may be safely stated at five or six shillings; but owing to a generous arrangement made by the bereaved husband, it is sold for the remarkably low price of three shillings.

Life of James Hamilton, D.D., F.L.S.

By WILLIAM ARNOT, Edinburgh.

Third Edition. London: James Nisbet & Co.

THE volume before us, which we have read with unfaltering interest, deserves a high place in the lists of religious biography, both on account of the subject with which it deals, and the ability with which it is written. James Hamilton was no ordinary man. Though not perhaps deserving to be called great in the usual sense of the term, he stood much above the average standard in intellectual power and resource; and lived a life of singular beauty and goodness, marked throughout by undeviating devotedness to the principles of truth and righteousness, and rich in benediction to his fellow men. The principal part of his ministerial career was spent in connection with Regent-square Chapel, London; the sphere of the marvellous triumphs and melancholy reverses of that sublime but erratic genius, Edward Irving. In that centre of influence, the stronghold of Presbyterianism in the metro-

polis, Hamilton devoted himself for twenty-six years to the building up and extending of the cause of Christ with singular simplicity and earnestness. And in addition to his regular pastoral duties, which might have been considered more than sufficient for any ordinary man, he performed a prodigious amount of extra work in literature and in public movements of religion and philanthropy. Such was the ardency and eagerness of his spirit to glorify his Saviour and bless his fellows, that he gave himself no rest; taxing and straining his energies to such a pitch that in all probability he shortened his life by some ten or fifteen years. Though intensely beloved by his own people and highly respected by other churches, though he crowded the large chapel of Regent-square with an appreciative audience and was much in request for special preaching services beyond his own pastoral sphere, he was not what might be called either a great or a popular preacher. Apart from the character of his sermons which though beautiful in conception and felicitous in style, were not marked by depth or massiveness of thought—his vocal powers were so defective that in preaching he always appeared to labour uneasily to give his words distinct enunciation; and hence in large chapels it was almost a pain for strangers to listen to him. He was decidedly greater and more popular as a writer than as a preacher. By virtue of the analogical faculty with which he was endowed, coupled with a sweetly flowing style, his writings exhibited the peculiar truths of the Gospel in the most lovely and captivating forms. In his analogical reasonings, however, he did not deal so much with principles as with phenomena; and hence his power in this department of thought is immeasurably inferior to that of Butler. But while the writings of Butler can only be mastered and appreciated by the select few whose minds are disciplined to habits of abstract thought, Hamilton's writings are easily understood by the common mind, and are popular among all classes of society. Both in this country and in America they have had a wide circulation, and

in numerous well-known instances have been productive of great spiritual good. But it is chiefly as a man, animated by the spirit of Christ, embodying and exemplifying in his character the amiable virtues of christianity, and acting in all the relationships of life on christian principles, that he commands our admiration. His preaching was good—very good; his writings were better than his preaching—much better; but his life was best of all. His entire nature was saturated and sanctified by a divine spirit; his entire conduct was governed and moulded by that wisdom that cometh from above, which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy." After serving his generation by the will of God, he died, at the comparatively early age of fifty-six, of congestion of the brain, superinduced, there can be little doubt, by excessive and unintermittent mental toil. Some of the utterances which fell from his lips during his last illness beautifully illustrate his self-abnegation and humility. Let the following instances suffice: "My life has been a continual shortcoming." "No worthy motive, no deed out-and-out well done, recurs to my comfort." "I desire to record as my only comfort the truth I have preached to others. I believe in the forgiveness of sins. I believe in the mercy of God, and in the inexhaustible efficacy of the great atonement." This book is a beautiful record of a beautiful life, written in a luminous quickening style, displaying remarkable intellectual subtlety and discrimination. Its interest is much enhanced by the numerous racy and life-like sketches it supplies of Dr. Hamilton's distinguished contemporaries. That such a work should have already reached a third edition proves that it is highly prized and appreciated by the public.

Cromwell: A Lecture by the Rev. J.

PEET. Douglas: Matthew Glover. THE story of Cromwell's life, though often told, is not likely soon to weary

the people of England. Comprehending within its scope, and giving complexion and bearing to, the great domestic revolution of the 17th century, it is impossible for an Englishman to read even the most blundering version of Cromwell's life without deep interest. But though this story has special charms for the English reader, it is fraught with interest and instruction for people of all lands. Taking it all in all, and making allowance for infirmities common to every thing human, a nobler life than that of Cromwell, a life richer in all the elements of genuine manliness and virtue, it would be difficult to find within the entire range of history. The *resumé* given in this pamphlet of its main facts, is very well done; the notices furnished of contemporary civil and ecclesiastical events are interesting and instructive, and the lessons deduced and enforced are calculated to impress and benefit the reader. With pleasure we commend the pamphlet to the favourable regards of our readers, and hope it will have a good sale.

Fact Stranger than Fiction; or, Remarkable Incidents in Christian Experience and Church History.

By REV. HENRY WOODCOCK, author of "Popery Unmasked," &c.
London: G. Lamb, Sutton-street;
F. H. Hurd, 131, Fleet-street.

WE are always glad to fall in with a book from Mr. Woodcock's fluent pen, for while sure it will have something to say worth attending to, we are also sure it will say it in a pleasant and agreeable way. The present volume fully sustains Mr. Woodcock's reputation in the particular line of authorship

to which he has devoted himself. Whether fact be really stranger than fiction—a question which we shall not stop to discuss—the volume before us certainly makes out a strong case in favour of the exceeding strangeness of fact. Many of the narratives here rehearsed are so wonderful and startling that were the proper names of persons and places not supplied, one might be tempted to regard them as the exaggerated inventions of fiction. In this compilation of marvels the author has restricted himself to the sphere of "Christian Experience and Church History," and in thus restricting himself he has done well; for although the kingdom of nature teems with marvels stranger than fiction, there are many industrious pens sedulously engaged in making them familiar to the public mind. Moreover, the marvels of the natural world, though rich in instruction, only touch man's highest interests in an indirect and secondary way. In "Christian Experience and Church History" we are brought into immediate contact with those principles and processes of divine grace by which the world of human souls has to be regenerated; and many of the facts recounted in this volume supply marvellous illustrations of the efficacious working of those principles. The title of the work may, we fear, lead some people to conclude that the book itself is nothing more than a sensational catch-penny, devised as a rival to the highly seasoned novels of the day. There could not be a greater mistake. Though full of marvels, it is sober in tone, and Christian in spirit; such a book, in short, as a minister of the Gospel might fitly write, and make a present of to his people.

THE CHRISTIAN AMBASSADOR.

ART. I.—POLYGAMY.

An Essay read before the Primitive Methodist Literary Association of the Tunstall District, April 4th, 1871.

MARRIAGE is the most ancient, the most sacred, and the most important of social institutions. What the sun is to the day, the sapling to the tree, the source to the river, marriage is to society. It is the root of posterity, and essential to the continuance of the race. Without it the world would be a desert, and wild beasts and reptiles the only possessors of the earth. All civilized nations have legislated for marriage. And even savages, without written law on the subject, have observed the custom as binding as law. An institution which runs through all the ramifications of society, which defines and fences in relationship, which is essentially and indissolubly connected with morality, cannot without great danger be neglected. Half the laws in every country refer to it. A people without marriages can have no revealed religion. And when the laws which regulate it are not clear and well-defined, there will be much confusion. Marriage is not a development, a derivation, an advancement. It is not a discovery or invention. It is coeval with the race.

All human law should be founded on divine law; and when legislators go beyond the letter of the Sacred Scriptures, they should carry with them the spirit. When men set aside the Book of God, their purposes are evil.

No revelation coming from God could overlook marriage. The conditions under which the sexes should unite, demand attention from both heaven and earth. Man was made for society. Woman was made for man. But under what circumstances—on what grounds? Human nature is corrupt. When men have laws, clear and strong, some oppose them, others evade them. For four thousand years all nations, with a single exception, made their own laws, regulated

their own conduct. And to this day two-thirds of the race have no other precepts than what their ancestors provided. For more than two thousand years the whole world was without written laws. Men did whatever they desired. There was no printing press, no public opinion, no moral code. Judgment was weak, reason was covered by clouds of darkness. Instinct and passion everywhere predominated. In that worst part of the world's history, customs started into existence which continue to this day. The question to be answered by this essay is not, what is marriage? but, of how many persons does it consist? And the answer is not to be drawn from human writings, nor from ancient customs, nor from popular majorities, but from the Holy Scriptures.

Polygamy means the possession of several wives, or husbands, at the same time. Polyandry has never extensively prevailed. It is so repugnant to human nature, so remote from human passions, that legislators have seldom referred to it. Nor has Panta-gamy ever been popular. Cæsar says he found it in Britain. It exists now at Walingford, at Oneida Creek, and at a few other places on the American Continent. But, few men have ever believed with the Rev. John H. Noyes, that the marriage feast is a dish to which all the guests may help themselves. Polygamy, in the form of Polygyny, has prevailed over all the earth, and in many nations from the beginning of their existence. Polygamy means many marriages, irrespective of sex. Polyandry means one woman marrying several men. Polygyny means one man taking several women. Complex marriage means a community of wives. But as Polygamy has scarcely ever existed excepting in the form of Polygyny, these terms in this essay will henceforth be used indifferently.

Cain was the first murderer, and one of his descendants was the first who disregarded the custom of a man possessing only one wife. "Lamech took unto him two wives." The line was crossed, the breach was made, the example was set, a new thing was done. The flood came and went, the old world passed away. Because of their wickedness men perished. But wickedness did not perish. It survived the first world and spread through all the ramifications of the second. The Syrians and the Persians became polygamists. The Egyptians and the Arabians were polygamists. All the nations of Canaan, and around Canaan, were polygamists. All Pagan religions allowed polygamy. The Greeks and Romans were not pluralists *de jure*, in the eye of the law; but they were pluralists *de facto*. The most eminent men amongst them were guilty of worse things than marrying a number of wives. In war, besides taking the goods of the conquered, they took the women. The wars between Persia and Greece resulted from the forcible seizure of a woman. Troy was besieged, taken, and utterly destroyed, to

rescue a princess. But in truth both the Greeks and the Romans were substantially pluralists. Nothing amongst them was more common than divorce and concubinage. All barbarous nations, said Tacitus, excepting the Germans, were polygamists. And even in Germany the princes were pluralists. Columbus found polygamy in America; Cortes, in Mexico; and Pizarro, in Peru. In Burmah, Hindostan, Affghanistan, Beloochistan, and, in short, over all the Eastern world, it has existed for thousands of years. It was practised by the rude savages found by Cook and others on the islands of Australasia. In truth, it has existed all over the earth, under every form of Pagan religion. Its development amongst the Jews did not differ from its development in other countries. If polygamy is a departure from marriage as instituted by God, then that it has been developed amongst them at all is exceedingly strange. But in truth they never were willing to observe the precepts, the statutes, and the judgments of God. They practised the most abominable things in spite of the loud and oft repeated protests of their legislators and prophets. Their hardness of heart and blindness of mind prevented them from separating themselves from surrounding nations. They made confederacies with them, intermarried with them, and heathen habits and customs overspread Judea like a flood.

Amongst the Mormons polygamy has been developed in a novel and strange manner. Very curious coincidences sometimes exist far apart from each other. Until this century men never dreamed about brides of the spirit, marriages of the soul, spiritual wives. But in three nations of the Teutonic race celibate marriage has started into existence during the last forty years. In England it has resulted in the founding of the Abode of Love, at Spaxton; in Germany in the formation of a score of societies of Muckers; in America it has become polygamy at Salt Lake. While at Mount Lebanon and at a dozen other places, it has existed in the form of celibate love. Spiritual marriages in Somersetshire, in East Prussia, and in America, have resulted from intensity of feeling in connection with religion. Amongst the Papists a person in a high state of religious fervour, with feelings not easy of control, founds a new order of monks or nuns. Amongst Protestants, persons under strong religious excitement, rush into other extremes. In this condition the judgment is clouded, power of self-control is weakened, unlawful attachments are formed, sometimes between the unmarried, sometimes between the married and single, sometimes where there are national and ideal impediments to marriage. Under these varying circumstances, a name must be found for such attachments. There is love, but there cannot be marriage. If that which is mortal cannot be possessed, that which is not mortal can. When two persons who

are strongly affianced in feeling, but who have previously in a legal manner given a right over their persons to others, what is to be done? Why, the enthusiastie say: If we cannot be married in body, we can in soul; if we cannot possess the flesh, we can the spirit. We will be then to each other spiritual husbands, spiritual wives. Becoming bold in their innovations they defend themselves: Can that be real marriage, they ask, which refers to the body and to time? Is the flesh more important than the spirit, and time than eternity? Mortal marriage reaches the grave, but it passes not beyond. Does wedlock then refer to nothing but what is transient and ephemeral? Can that be true marriage which refers only to a few weeks, or months, or years? At Spaxton, at Konigsburg, at Mount Lebanon, the men say "No;" the women say "No." The Muckers, the Shakers, the Princites, marry the soul, and not the body. The Mormon marries both flesh and spirit. He can marry a dozen wives in the body, and a dozen others in the soul. At Salt Lake the same woman sometimes sustains the condition of a double marriage. She is married to one man in soul, and to the other in body; to the one for time, to the other for eternity. In this world a polygamist must limit the number of his wives to his means. But for the next, and for brides of the spirit in this, no such care is necessary. In Utah, and over all the Mormon world, a man can seal to himself as many wives as he pleases. Polygamy, in its gross form, is a development from this theory of spiritual wives.

Joe Smith was not a pluralist. The mother of his sons affirms that he never had any wife besides herself. During his lifetime he never taught that it was lawful for a man to have a number of wives. After his death Brigham Young produced a document, which he said Joe had written, and which taught that polygamy was legal. The majority of Mormons received the document as their founder's, and formally established the doctrine of polygamy in August, 1852.

In all countries a variety of notions has been held respecting marriage. Almost everywhere it has been said that some ought to be celibates. Marriage would be detrimental to the musings of the philosopher, to the devotions of the saint. Plato said that women and children ought to be common. The vestal virgins of the heathen temple never married. The brethren of the free spirit, who, with brides of the soul, roamed over Germany, several centuries since, were celibates. Celibate marriage is the doctrine which Prince and Starkey taught at Brighton and Weymouth—which Ebel and Diestel taught at Konigsberg—which the elders and elderesses taught on Mount Lebanon.

It would be tedious to give the circumstances which contributed their quota towards the production of a doctrine so

strange in so many parts of the world. It is now more than forty years since the wandering student, sitting on the banks of a German stream, discovered a new system of philosophy. All things had been produced by water and light. Light is the male, water the female. Light solidifies, petrifies. From these propositions of Schounherr, Ebel and Diestel induced the doctrine of spirit brides, which for several years agitated all Germany. In England the case was essentially different. Men were seen to be corrupt, and likely to remain so. The fourth dispensation was passing away. The fifth was commencing, in which there would be no multiplication of the species. Jesus had destroyed sin in the soul, Prince would destroy it in the body. The *desires* of the flesh and the *corruption* of the flesh are alike the work of sin. Sin, therefore, being destroyed in the new church, there are no births and no deaths. The circumstances which, in various parts of America, have produced the same doctrine, are too numerous to be mentioned. But in every place the patrons of the spiritual bride theory have either laid aside or supplemented the Bible.

But whatever circumstances give birth to this new society, its members feel that something else is necessary to justify its existence. St. Paul, they aver, is their prototype. He had, they affirm, no wife in the flesh. But he carried about with him a person whom he calls a wife. As, then, he was not, in the carnal sense, a married man, what could the person be but a bride of the soul, a spiritual wife? Now, as these people do not say that St. Paul was a polygamist, it is not necessary to criticise the part of Scripture to which they refer. Some eminent men amongst the Jews were, however, pluralists. Jacob and Gideon, David and Solomon were polygamists. And it is confessed that neither Moses, nor Jesus, in precise language, forbids the custom. If, indeed, there were a clear, precise statement, all persons acknowledging the divine authority of the Scriptures would be satisfied. It is the absence of such a statement that makes inference and induction necessary to all who write or speak on the subject of marriage.

Example is very powerful, but it has not the authority of precept. There is a clear, broad distinction between what a man does and what a man ought to do. Whosoever should say, that because Jacob and Gideon had a number of wives, therefore polygamy is legal, would be lost to reason, lost to argument. But if example *were* preceptive, who should be the great Exemplar, Jacob or Jesus? If the life of Jesus, and not the laws of the New Testament, be our monitor, then it is not a case of wives at all, for neither polygamy nor monogamy could exist in the Christian Church.

Before proceeding to the more direct objections to pluralism,

two broad facts must be given. The first is, that wherever the Christian religion has prevailed, every form of polygamy has disappeared. The second is, that nature is always monogamist, not providing a number of wives for each man. Over all the Christian world a man has but one wife. This is remarkable when it is remembered, that wherever Christianity spreads for the first time, it finds polygamy an ancient and established custom. The heathen gives up at once his religion and his wives, as he submits to the authority of Jesus. The East has always been regarded as the stronghold of idolatry. The conflicts there will be many and fierce before the last pagoda is destroyed. But with the last pagoda, the last Zenanah will disappear, half the population will leave their seclusion and come forth as from the grave.

Nature has always uttered her protest against polygamy. From the first she has never provided more than one woman for one man. She does not produce males in units, and females in pairs, and twins and septets. In America, where the Mormons are trying to establish pluralism, there are 700,000 more men than women. In Arabia and Egypt the males exceed in number the females. In France there are only 200,000 more women than men. In England there is an excess of 360,000 females. But when it is remembered how much more men are exposed than women, in quarries, in mines, on railroads, in the army, in the navy, and in many other respects, the female surplus is small indeed.

It has been acknowledged that in the Bible there is no positive testimony against polygamy. But the indirect, inferential testimony is sufficient to satisfy all persons who acknowledge the inspiration of the Holy Scriptures. The difference between ethic and historic language, the unchanging nature of moral law, the close relationship existing between divorce and polygamy, and the specific number of persons constituting marriage, all bear indirectly, but strongly against a plurality of wives.

Language is used for every purpose, whether we wish to speak of the past, the distant, or the future; of things that have been, things that are, or of things that ought to be. Philosophers generally say in what sense they purpose to use a principal term. The Bible is not a work of philosophy, though it contains philosophy, in comparison with which the philosophy of the ancients is folly. In writing the Bible, the purpose was not so much to teach a system, as to reclaim a world. The book of God is a work of great diversity. It contains the severest logic, the boldest rhetoric, the most trustworthy history, and the purest ethics. Its biographies are unique, being without flattery and without malice. *A thing is not right because it is mentioned in the Bible.* The mere *insertion* of a thing in a book cannot possibly alter the quality of

the thing. "Lamech took unto him two wives." This language is historic. "Thou shalt not covet." This is didactic. Now, with one or two exceptions, wherever the Bible mentions marriage in the abstract, marriage apart from persons, it uses singular terms. If the Divine Being had purposed to leave it optional with man, whether he would be a monogamist or polygamist, either a statement to that effect would have been made, or the form of language would have been something like the following: "And unto the married I command, yet not I, but the Lord, Let not the wife or wives depart from her or their husband; but if she or they depart, let her or them remain unmarried, or be reconciled to her or their husband; and let not the husband put away his wife or wives." But in the whole Bible there is no language like this, throughout the inspired volume a man is supposed to have of right but one wife.

Both the language and the men of the New Testament are monogamist. Its incidents, its narratives, and its ethics are directly and indirectly against a plurality of wives. The Pharisees inquired whether it was lawful for a man to put away his *wife*, not his wives. "And every one," said Jesus, "who hath forsaken father, or mother, or *wife*, for my sake, shall inherit everlasting life." The Saviour is here speaking of self-denial. It must have been more difficult to leave both a father and a mother than only a father. And if polygamy had been right, would it not have manifestly a stronger force of self-denial to forsake half a dozen wives than one? Jesus supposed men to have as many wives as mothers, and no more. "Nevertheless, let every one of you so love his wife even as himself." But "Simon's wife's mother lay sick of a fever." Peter, then, was neither a celibate nor a polygamist. No Pharisee, nor Saducee, nor lawyer, nor priest, ever approached Jesus on the supposition that it was right for a man to have a number of wives. And in the far away past, when the patriarchs were pluralists, they generally regarded the best loved as the wife, and the others as honorary wives, or concubines. Hagar was Sarah's bond-maid, and Keturah, even if she resided with Abraham during Sarah's life, a supposition by no means certain, is called his concubine. Isaac was a monogamist. And Jacob was a *bona fide* polygamist. His pluralism was simply a submission to circumstances. It was the Syrian Laban, who seems to have been more anxious for the increase of his flocks than for the happiness of his daughters, who in the darkness of night deceived his servant, that he might arrange for a second seven years' service before he delivered to him the only wife that he wanted.

The unchanging nature of moral law is against polygamy. Even in nature there are things which in their qualities never change. Water has changed its position millions of times since Adam took

the first draught, but its constituents are the same to-day as then. And in the lapse of ages light changes not. In has always been the same simple, uncompounded effluence of the "Father of lights." Indeed all essential things are so far like their Maker, that in quality and quantity they change not. All moral, all spiritual influence is changeless. All the inspired writings which refer to feeling, to action, to purpose, must in quality be the same. There is as little variation in the moral attributes of God as in His natural attributes. God has always been powerful. God has always been holy. If the moral nature of God changes not, can His moral law change? Has not the moral law proceeded from the moral attributes of God? If those attributes cannot change, then the law cannot change. That which is essentially true to-day can never have been false. That which is radically false cannot by lapse of ages become true. Custom may be worn out and laid aside, ceremonies may appear, become obsolete, and vanish. But righteousness and purity must last for ever. And the laws which preserve holiness, and which restore to holiness, must always be the same.

Does, then, the Seventh Commandment form a part of moral law? It was written by the finger of God on the tables of stone. Has any one of those ten words been set aside? By which of the prophets or of the apostles has the remission been made known? Has not Jesus embodied the whole moral code in His teaching? Have not his disciples mingled every part of the ten precepts in their writings? Was not covetousness the same pernicious, deadly thing when Achan desired the gold and garment from the spoils of war, as when in Saul of Tarsus sin revived and he died? Can a man who has a wife take another and not commit adultery? Then has the spirit of the Seventh Commandment changed? If not, could a man do anything three thousand years since, and be pure, that he cannot do to-day, and be pure? Jesus says that while a man has a living wife he cannot take another, without committing deadly sin. The tendency of this reasoning is known. Some one is already asking himself; Then were some of the patriarchs guilty of mortal sin? Did Abraham and Jacob live in a condition so criminal? The answer is, they did not so understand the law. Its precision and comprehension they did not see. So far as they are concerned its exposition is *ex post facto*. Some men are great sinners, but their sins are not imputed to them, they having obtained forgiveness. Some men are great sinners, but the *greatness* of their sins is not imputed because of ignorance. The relationship existing between Polygamy and divorce, is so close, that substantially the two things are the same. Keeping a number of wives is so inconvenient and expensive, that almost all men in polygamist countries prefer frequent divorce to a

polygamy of wives. In some countries a man by the time he is forty years old has had forty wives. Seldom having more than one at a time, yet seldom keeping that one more than a few months. When a man desires a fresh wife, he immediately discovers a reason for putting away the one he has. Either she does not laugh when he wants her to laugh, or she does not grieve when he thinks she ought to grieve, or else she does not grieve enough. At once, and without scruple, she is sent away and he marries again.

Divorce was the form which Polygamy had taken among the Jews in the days of Jesus. It was the form in which it was introduced to him by the Pharisees. *According to the teaching of the Saviour a woman does not cease to be the wife of a man because he puts her away.* Divorce is a thing which, excepting for one cause, is not recognised in heaven. Marriage is of God. In marriage a man and a woman become one. And one they remain till death or adultery part them. Moses, the Jews were told, did not grant their fathers permission to divorce their wives because it was right, but because of the hardness of their hearts. They were so intractable, it was the best he could do with them. But from the beginning it was not so. Jesus said it should not be so in his Church. Moses did not grant the permission as the legislator of God; but as the regulator and restrainer of the lives of an insubordinate people. A man who has divorced his wife, excepting for due cause, is not at liberty to marry again. And if either the person divorcing, or the person divorced, marry, the seventh commandment is broken, and mortal sin is committed. Now this reasoning is both clear and decisive. For if a man who has put away his wife, cannot marry again without sin; then a man who has not put away his wife, cannot take a second or third without committing the same sin. Here, then, Jesus pronounces strongly against any one having two living wives; and therefore Polygamy can have no place in the Christian Church.

Marriage, as God instituted it, consists in the union of two persons, and no more. All Scripture has the same authority; but those words which the Lord God utters himself should specially impress us. The Hebrew word for man is *Ish*. The Hebrew word for woman is *Isha*. *Isha*, because she was taken out of *Ish*. "Therefore," saith the Great Father, "shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." The word *two* was not in the Hebrew manuscript from which our version was made. The Septuagint, the Vulgate, and all the principal versions read, "and they *two* shall be one flesh." And on the authority of the Lord Jesus Christ and St. Paul, those versions are correct. "Have ye not read," said Jesus to the Pharisees, "that he which made them at the beginning made them

male and female," and said, "for this cause shall a man leave father and mother, and shall cleave to his wife; and these *twain* shall be one flesh." "What? know ye not," St. Paul asks the Corinthians, "that he which is joined to an harlot is one body?" "For two," saith he, "shall be one flesh." Here, then, beyond all contradiction, God fixes the boundaries of married life. Jesus appeals to God's original plan as unchanged and unchangeable. From the beginning of the world to the end, no man should have two wives, no wife should have two husbands. Polygyny, Polyandry, and Pantagamy, are departures from the arrangement and direction of God. The Jews were culpable both when they added wife to wife, and when they put away one to take another. Moses forbade them to take a wife to her sister to vex her (Lev. xviii. 18). This has sometimes been understood to mean that a man should not marry a deceased wife's sister. This, however, is by no means clear. The margin reads, "Neither shalt thou take one wife to another." The reason which Moses gives for the precept certainly favours the supposition that he was glancing at Polygamy. Where is the woman who would not be vexed if her husband took home a second wife? If Moses were permitting a man to take two wives, why, two sisters would be more likely to agree than any other persons. The prohibition is not based on kinship, but to avoid vexation. But vexation is sure to come, as the sun shines, if any man at any time marry a second wife during the life of the first. Malachi reprimanded his countrymen for their fickleness and treacherous conduct. The Lord God would not accept their offerings; and in a spirit of impertinence they demanded "Wherefore?" for they were too wicked to know that they were wicked at all. The prophet answered, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet she is thy companion and the wife of thy covenant. And did not *He* make *one*? Yet had He the residue of the spirit. And wherefore *one*? That He might seek a godly seed." Here one prime reason for single marriages is given. — that He might seek a godly seed. How can a man who is distracted by the hatreds and jealousies, the strifes and feuds, of a number of wives, either be good himself, or train up his children in the fear of God? The history of Polygamous nations bear melancholy testimony to the wisdom and kindness of God in restricting marriage to two persons. Abraham must have been made very unhappy by Hagar and Sarah. Ishmael would be as wretched as his wretched mother. He would scarcely avoid hating his father and his father's wife, for having driven his mother lonely and desolate into the desert. Who ever envied Jacob's condition, with his two wives and their maids? All his heavy sorrows flowed like a flood from the enmities of the women, and the strifes of their

children. Who can say how different the history of the Jews would have been if they had been satisfied with the arrangement of God respecting marriage? When a river is poisoned at its source, it carries the pernicious mixture along all its wanderings. Children of Polygamous parents are vitiated from their youth. They see their mother weep because she is neglected. They hear their mother say which of his wives he likes best. Then they hate their father, his favourite, and her children. Can children raised in the harem be godly? Solomon became insensate, shameless; and deplorably wretched. The Ten Tribes after a brief, infamous career, were lost to history. Like a foul river they went down in the mire of heathen society. The Two Tribes were little better. Almost every succeeding king was worse than his predecessor. The one or two pious men among them were unable to stem the torrent of evil. Twice their city was destroyed, and twice their temple; and as by successive floods the people were carried into strange lands, unpitied and unblest.

Creation, nature, and revelation, all declare that a man should have but one wife. Adam was a monogamist of necessity. God provided for him but one Eve. And when, after the lapse of sixteen centuries the flood came, Noah, his wife, his three sons and their wives, eight persons, were all that the deluge left to people the earth afresh. The bishops and deacons of the Christian church were to be husbands of one wife. If ever a reason could have existed for a plurality of wives it must have been found when Eden and the Ark contained the race. The whole world was a desert, yet the Lord gave to Adam, to Noah, to his three sons, one wife apiece and no more. Nature, through all ages, and over all the world, has provided for every Adam his Eve. The Mormon idea, which with a slight difference is also the Platonic idea, that there are innumerable souls waiting for bodies, is false. Souls are not pre-existent. Flesh and spirit begin life together. How oft are we told that creation, manifesting signs of design, furnishes a clear, strong testimony of the wisdom of the Creator. Here are marks of design. Here is the Divine purpose always and everywhere developing itself. God always and everywhere provided an *Isha* for an *Ish*, and if a few men insist on having a number of wives each, then many must of necessity be celibates all their days.

The New Testament is that part of revelation which, to the end of the world, is to regulate the conduct of men. The Old Testament spoke to the Jews; the New speaks to the world. The Old Testament taught religion by signs and symbols. The New Testament is the kernel without the shell, the jewel without the casket, the spirit without the flesh. There are no permissive laws in the New Testament. A greater than Moses is here. It is not only wrong for a man to have two wives, but it is wrong for him to

desire two wives. Nations may change their customs and their laws; truth, unchanging truth, is not at their disposal. Truth is like the rock around which the waves roll and toss unceasingly without moving it. Life with most persons is double. It looks with one face towards truth, and with the other towards custom. Sometimes conscience is master; sometimes appetite or passion. Before the law was written men became polygamists. The legislator tried to restrain and to regulate. The people for whom he legislated were not only hard of heart and dull of apprehension, but their customs and the customs of all surrounding nations were under the guidance, not of reason, but of corrupt desire. Polygamy, divorce, and concubinage, were common, until the Gospel came to rescue people from slavish lust. Some of the patriarchs were polygynists, but none of the Apostles. And yet the Old Testament no more fostered polygyny, than the New Testament fosters celibacy. These are the extremes of the ever varying habits of society. Abraham is the perfect model of the Mormons, St. Paul of the Monks.

That custom which enervates and vitiates men, which degrades and imprisons women, and which deprives the family of a righteous and loving government, must be essentially wrong. It is a moral wrong, a physical wrong, a social wrong, and a national wrong. Those countries which practise polygamy are of no political importance. They are without energy, without industry, and without progress.

There is nothing in the world, excepting the Gospel, able to rescue men from this social vice, this gigantic evil. The whole world has groaned, being in bondage, to be delivered. Jesus came to destroy the works of the devil, of which polygamy is one of the most extensive, the most ancient, and the most disastrous. Woman who ought to be everywhere, softening, soothing, refining, it has enslaved, encaged, and secluded. The inferior condition of woman is not to end with this world. According to the teaching of Mormonism women will go to heaven, not as independent, responsible beings, but as the wives of their husbands. Mohammedanism has prepared a paradise for women, but it is an inferior paradise. Mohammedans will have wives in their heaven, but they will not be those with whom they toyed and whiled away their time on earth. In polygamist countries society is mournful. The social affections are weak. Life passes languidly away. Hope enters not the harem to cheer its disconsolate inmates. The future is as gloomy as the present. A palpable darkness, here and elsewhere, rests on the wives of the pluralists.

All hail! thou glorious Evangel, thou light of the world, thou deliverer and restorer of woman! Spread abroad thy beneficent influence. Break the chains of the captive. Give relief to the

suffering, and comfort to the sorrowing. Go to all lands, whether of Mormon, or Moslem, or Hindoo. Open the doors of the harem and the Zenanah. Bring forth the fairest of all God's works to the comforts of life and to the light of day. Nor stop in thy onward career till thou hast cast down the last heathen temple and the last debasing custom, till all hearts are made glad, and all tongues shall sing the praises of God!

ELI ILLINGWORTH.

ART. II.—UNDESIGNED SCRIPTURE COINCIDENCES.

Paley's Horæ Paulinæ. With Notes and Supplementary Treatise, entitled, "Horæ Apostolicæ." By the REV. T. R. BIRKS, M.A. Religious Tract Society, 56, Paternoster-row.

Scriptural Coincidences; or, Traits of Truth. By J. DUNCAN CRAIG, M.A. London: Samuel Baxter and Sons, 15, Paternoster-row.

Undesigned Coincidences in the writings of the Old and New Testament: an Argument of their Veracity. With an Appendix containing undesigned coincidences between the Gospels and Acts and Josephus. By J. J. BLUNT, B.D. London: JOHN MURRAY, Albemarle-street. 1869.

PLEASED as we are to think that revealed religion is sustained by a weight of respectable evidence, it is our conviction, nevertheless, that argument has but little to do in the conversion of the world, and in the reformation of public manners. As wickedness is the cause of unbelief, and unbelief is consequent upon a bad state of the heart, efforts bestowed upon intellectual error are only of secondary value. The primary aim should be to deal with the conscience and the moral faculties. There is, no doubt, a weakness about the minds of men. But the chief seat of evil is man's atheistic heart, which says, "no God, no God," because it wants no God. Therefore it rebels at the authority of his word, and rejoices to lay hold of straws and feathers of occasion, that are thought to be unfavourable to its claims. It grieves us to know that in this irreverent age, which boasts of its investigation and enquiry, Holy Scripture is loudly and daringly spoken

against. We have no fear, however, but that the Bible will survive all opposition. Like the Ark in Philistiæ, it will work its own deliverance, and plague or bless its enemies, or both plague and bless them, the one in order to the other. Apologists for revelation are not afraid of the truth being overturned. They do not assume that the cause must stand or fall with their advocacy. To issue their vindications and defences of the faith upon this supposition would be to repeat Uzzah's sin of steadying the Ark under the clumsy steps of its bearers. We must not be alarmed as if truth were about to fall down in the street. Neither should we be indifferent about the argument and logic of Christianity. Without expecting to convert men by argument, there are important ends to be subserved by setting forth the evidence of Scripture. Christian polemics serve to take down the pride and abate the presumption of infidel reasoners, by showing them that something rational, coherent, and worthy of consideration can be produced in defence of the venerable fabric which they assail. Also, young and inexperienced Christians are protected and shielded from becoming the prey of designing men.

The proof of revealed truth is large and manifold. To this day it is improving, certain cumulative arguments becoming stronger every year from sources outside the Bible. The kind of argument, recognised and illustrated in the volumes named at the head of this paper, lies all within the sacred page itself. It borrows nothing abroad. It carries out the idea of the Bible being its own witness. It is an argument not yet exhausted or pushed to its full limits. The labourers in this field have been but few. Paley and Blunt, and Birks and Craig, are all we know of who have ventured into authorship in this direction. There is room for others to figure yet upon the same stage.

We propose in this paper to give a brief exposition of the nature and weight of the argument, and to review the books in which the subject has been handled.

The term *undesigned* shades off and distinguishes the argument before us from another valuable source of evidence, that, namely, which arises from fulfilled prophecy. The agreement between ancient prophecies and their fulfilment in more recent times, cannot be quoted here, because there is design, and the design is openly avowed, as when New Testament writers say, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet," Matt. i. 22. "That all things which are written may be fulfilled," Luke xxi. 22. "And the Scriptures cannot be broken," John x. 35. The evidence supplied from this source, voluminous and cumulative as it is, is quite distinct from the argument in hand. Were we free to trace out the concurrences of prophecy and history, the field being large and the materials ample,

we might luxuriate to satiety, and fit the two Testaments into each other like lock and key ; or taking each Testament by itself, since they both have prediction and verification, we might double it together and make its historical side lie in exact line with its prophetic. The nature of our present argument debars us this pleasure, and shuts out all reference to prophecy-fulfilment.

An explanation of terms will help us to understand the subject. *Coincidence* and *undesigned* are words suitably conjoined, and in due neighbourhood. They are both of kin to accident. An undesigned action is one that is not done of purpose ; or which, if done with intention in relation to one thing, is a pure accident in relation to another. In documents there are few records made, if any, without some purpose or end in view. But in writings of any considerable magnitude, there are several things written which, besides their first aim and direction, can be appropriated to a use not contemplated by the writer. In relation to such indirect uses they may be pronounced purely accidental. They answer a purpose which the author did not take into consideration nor regard as part of his plan. You cannot say that he had no design, but you are satisfied that he had not that design.

Coincidence is collateral circumstance, connected with something as an accident or accessory. It is not the main thing, but something tributary withal, and tumbling into the way of the main thing without care, contrivance, or purpose. The word is compounded of *co* and *incidence*. The *co* is an abbreviation of *con*, which means with, together, or at the same time. *Incidence* is allied to accident. Incidentals are small odds and ends, secondary and inferior to something else to which they are attached in a somewhat loose and careless manner. The lexicographer gives the word "accidental" as the synonym of incidental, cautioning us not to confound the two ; and yet when he gives the adverbial form of the word "incidentally," he explains it as meaning, "By accident, without intention, casually." A coincidence must then import an agreement in writing, of one thing with another, expressed quite independently with artless ease and naturalness, and with no view to produce a correspondence. It may even be that a passage may at first sight appear a discrepancy, and after due explanation may turn out a convincing coincidence. The accidental circumstance being co-ordinate or contemporary with the chief matter, dovetails in with it so as to give corroboration.

The argument built upon these undesigned coincidences favours the authenticity and truth of the writings in which they occur, whether narrative or epistolary. It is well known that there have been false histories written, and forged letters published, purporting to be the productions of given persons, but really composed by some other persons who had an end to serve by the forgery.

To escape detection, such writings require to be ingeniously contrived and framed, and very adroitly executed. Generally they lack incidental matter. They avoid particulars and details, which, if they dealt in freely, would render them more liable to detection and exposure. A true writing generally has more incidental matters than a forgery has. The forger is naturally jealous of interweaving minute affairs into his composition, because they furnish so many points for critical minds to catch at and compare together. A genuine work is therefore richer than a false one in details. Truth is fearless. It needs no painstaking to harmonize itself with itself. It deals boldly with dates and names, and trivial incidents, void of apprehension as to the use that may be made of them. The sacred writings have this characteristic—that they abound in light circumstantialia that give them a truth-like air, and afford fair opportunity for scrutiny. In many cases the incidents are so slight, so oblique, so brief, and so remote, that they cannot be charged as intentional insertions. These casual glances at small points are just the things which a forger would find it extremely difficult to incorporate with the body of his performance, for if he attempted to do so, he would be almost certain to betray some care that they should be objects of notice. Their value as aids in this argument would be diminished in proportion to the pains he took to draw attention to them. It is their out-of-the-way character that gives them worth and interest.

An honest historian who lives posterior to the times he writes of generally lacks incidental freedom. He puts minute items down with a stiff hand, not having had his own eye over the affairs he records. He feels a necessity upon him to be careful that one page of his work shall correspond with another. Being but an echo of an earlier voice, he feels his dependence too much to be at his ease. He is a designing man without any intention to deceive. Had he been an eye-witness of the scenes described in his narrative, and mixed up with them as a contemporary, his pages would have shown more vigour and freshness. The compiler who lives in the rear of the times he historizes, who has consequently to depend upon scraps of documents, letters, and floating traditions, must produce a history inferior to what a contemporary of equal ability would get up, with all the advantage of familiar knowledge. He will be under temptation to piece out his scant material by a little invention at points where a link is lacking. If he have a historical conscience he will keep it void of offence by marking supplied paragraphs as doubtful. Any person of good judgment in such matters will value the history accordingly, and care much more for the letters and the prolegomena used in its construction, seeing that they are the older material. Every where the history would show traces of care to produce exactness of correspondence. Yet

its author though convicted of design might be respected as an honest man.

It would be quite another affair to coin a body of epistles to comport with a history. This would be difficult. Moreover, it would be an act of pure deception. The author of the argument from coincidence points this out in the opening of his book as the worst possible design. The forger of such letters would begin on a basis of falsehood. He would have the whole to invent and create out of his own fancy. Such an epistle writer would require to study the history closely to make his collection of letters chord with its statements. He must be well versed in the circumstances of the persons to whom his missives are directed, and their relations to the supposed sender. Also he must be familiar with the character and history of the individual whose name he borrows, and be able to imitate his diction and literary peculiarities. It is obvious that his safety would lie in keeping to general and avoiding small affairs. His letters would shew a careful correspondence with the broad facts of contemporary history. But such agreement would not deserve the name of evidence, it being sought and studied and distinctly pointed out. Loose way-side trifles, on which no effort is bestowed, but which are found to tally exactly with some point before or after, are more confirming than studied correspondence. It is these that the coincidental argument recognizes as giving an air of genuineness and truth to a composition.

There is an indirect advantage derived from this kind of argument. One of the authors named at the head of this paper makes a frequent and felicitious use of it. It is this—that when the force of coincidences in a narrative is acknowledged as confirming its genuineness, it has a favourable bearing on the question of miracles, inasmuch as several of the narratives which are so rich in ratifying incident, record miraculous interpositions. So far as the incidents favour the truth of the general history in which they occur, they afford also collateral proof of miracles. The supernatural elements in the historical transactions given are in some instances the very bone and fibre of the whole affair, and in all cases a natural and important part of the story. To allow incidental evidence for ordinary occurrences, and deny it for extraordinary, would be disingenuous and illogical to a degree. The two are inseparably joined in Scripture record. What benefit, therefore, the common history has from coincidence, it shares with the miraculous elements adhering to it. Thus truth helps truth. Argument derivable from one source is frequently an aid to argument drawn from another source. Truth is one.

Presuming that the foregoing exposition of the argument is correct and clear, we will proceed now to give instances of coincidence. In

doing this we make no pretence to, or boast of, originality, but will borrow from the authors who have treated the subject in works many years published. If we followed the order in which the argument has been exhibited, we would begin with the Pauline Epistles as compared with the Acts of the Apostles. But as some of the later writers who have followed in the track of the originator of the argument have used up earlier Scripture, we prefer to begin at Genesis, the first of books and of the first in importance. One of the writers referred to produces his first coincidence from Abram, another deals with a passage in the history of Abraham.

I.—*Abram*, a soldier as well as a saint, showed his bravery by mustering his train-band of domestics, three hundred and eighteen in number, and at their head pursuing and attacking the petty kings who had ransacked Sodom and taken away large property and many persons. He recovered all, and restored the property to the king of Sodom. Captivated with admiration of the conqueror's military prowess, the king generously offered to bestow on him all the property won by his valour. This proposal drew forth a reply that sets Abram's character in an interesting light, though this is only a matter by the way, and not what we quote the case for. He answered, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich; *save only that which the young men have eaten*, and the portion of the men which went with me, Aner, Eshcol, and Mamre, let them take their portion." Gen. xiv. 22-24. It is argued from the clause we have emphasized, "Save that only which the young men have eaten," as compared with the eleventh verse of the chapter, that the hungry soldiers had made free with the provisions which were the property of the king of Sodom or of his people. Verse 11 reads, "And they took all the goods of Sodom and Gomorrah *and all their victuals* and went their way." The incidental mention of the victuals having been captured chords with the fact of the victorious band having consumed a portion on their return. *Young men* have quick appetite.

II.—*Abraham*, the intercessor, figures again in relation to the same city he had befriended with his victorious arms. After some lapse of time, and when he had got his name lengthened by a syllable, he prayed for the same Sodom in whose cause he had before girded on his harness. It was disclosed to him by divine revelation that Sodom and some other circumjacent cities were doomed to a fiery destruction, on account of the moral corruption of their inhabitants. This information struck painfully on his

ears. The gentler feelings of his nature were disturbed. As when the strings of an instrument are touched it gives forth tones and sounds accordingly, so his humane heart was moved to tenderness and yearning compassion for the unhappy though guilty thousands dwelling in the doomed cities. Then he turned pleader, not for all the cities within the circle of doom, but expressly for Sodom. Whether his prayer was inclusive, and enclosed other places though tacitly, might be a question. He did certainly plead for Sodom by name, which he did not for the other cities. His bold earnestness might be explained as growing out of mere humanity, as good men are generally gentle and merciful-minded. It looks like a true narrative, accepting that as the key to his earnest tenderness. By looking further on in the history we discover something besides this as a prompting motive to wake up his ardour in pleading for Sodom so intensely, and for his silence concerning the other cities. Nature will be nature still. There is something more strong and tender than the general tie of humanity. He had a kinsman in Sodom, a householder, who he hoped would have in his family as many as ten worthy persons, the number he stopped at in his pleading. Had his nephew, Lot, lived in some other of the cities, his prayer would have been for the place known to be the residence of his brother's son. This is a coincidence argued from, as a mask of reality giving a consistency to the entire account. It is ingenious and plausible, though it rather takes from the nobility of Abraham's character, as if he was not sufficiently interested in the welfare of sinful men just *as men* to seek their good without the additional spur of family relationship to prick him on. Yet we may yield that point, since there are few human characters that do not admit the force of inferior motives and secondary considerations in some of their very noblest actions.

III.—Hezekiah's sickness and prayer for longer life supplies another coincidence, when it is coupled with his childless state, which, it is to be remarked, is not distinctly declared, but made out by close notice of the history. Being told by an authorized and distinguished prophet that he was near the end of his life, and he must put his mundane affairs in such order that he might terminate his course, and devolve the cares of state upon other heads, he was very unwilling, and prayed hard that the divine mandate might be reversed. A sinner unfit for heaven and afraid to die could scarcely have shewn himself more loth and shy of the dread summons. His prayer was successful and gained him a considerable extension of life-time. Without intelligent searching into sacred history and inferential deduction made from it, he appears to disadvantage. Inadvertent readers charge his unwillingness to die to his want of meetness for heaven. According to the twentieth

chapter of the second book of Kings *fifteen* years of grace were allotted to him after he had been as good as dead. This gracious addition was made in answer to prayer. Then the twenty-first chapter of the same book tells us in the very opening verse that "Manasseh was *twelve* years old when he began to reign." Thus is revealed the fact, not otherwise declared, that at the time when Hezekiah shrank from meeting death, he had no son on whose head the crown could sit, or into whose hand he could put the sceptre of his kingdom. It was quite natural for him to seek longer life till he should stand in the parental relation and have a proper son to inherit his royal estate and fill the throne. Josephus, the Jewish historian, gives this account of the matter. His words are, "And beside the distemper itself, there was a very melancholy circumstance that disordered the king, the consideration that he was childless, and was going to die, and leave his house and his government without a successor of his own body; so he was troubled at the thoughts of his own condition, and lamented himself, and entreated God that he would prolong his life a little while, till he had some children, and not suffer him to depart this life before he was a father." Antiquities, book x. cap. ii.

Closely connected with the foregoing coincidence, if indeed it be not a part of the same, another is pointed out between the prophecy that his posterity should be captives in Babylon, and his singular readiness to be satisfied with their fate. The prophecy runs thus, "Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon, nothing shall be left saith the Lord. *And of thy sons that shall issue from thee which thou shalt beget shall they take away.*" 2 Kings xx. 17, 18. Hezekiah seemed quite willing that it should be so. He said "Good is the word of the Lord which thou hast spoken. Is it not good if peace and truth be in my days?" verse 19. The remoter evil affected him less because of the assurance which the evil prophecy gave him that he should have a posterity. Before this he had been severely exercised in his mind on the point of offspring. The prophecy foreboded evil, but it was such an evil as implied and necessitated the object of his desire. He wished to be a father and to be blessed with a family. A prediction that his children should be transported to a foreign court was unpleasant withal. But at any rate it would roll away the reproach of childlessness, since, if it were to be so, he must have children. The remoter evil he was reconciled to for the sake of the more proximate good.

IV.—*Peter's poverty.* That Peter was poor (there are some persons who do not know how to be rich) is a very obvious fact, and several passages concur and coincide with this idea. His pretended successors have most of them been anything but poor. Hence the

exclamation of one who came to Rome and saw so much wealth and grandeur, "St. Peter was a fool!" This by the way. The evidence of his poverty comes out in narrative. When he was confronted by the lame beggar at the temple gate, who looked at him with a beseeching eye, his pocket was absolutely empty. He could not befriend the helpless applicant out of his purse. But there are other means of aid than money. Hand-help is sometimes more than money's worth. "Then Peter said, *silver and gold have I none*; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength." Acts iii. 6, 7. We may place alongside this Peter's inability to pay the capitation money: "And when they were come to Capernaum, they that received tribute *money* came to Peter and said, "Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and thee." Mat. xvii. 24-27. It is affirmed that this occurred in Peter's own house, and this affirmation is no assumption. His family purse was so low that he could not pay the capitation money till by his Master's direction he drew it out of the sea in a fish's mouth. He was a fit companion for his Master who, though rich, for our sakes became poor. He had a house, but there was not much in it. How well this representation of his ordinary condition shapes itself to passages in his epistles. He counsels his brethren thus, "Feed the flock of God which is among you, take the oversight thereof, not by constraint, but willingly; *not for filthy lucre*, but of a ready mind." 1. Peter v. 2. He denounces false money seeking and teaches thus, "*And through covetousness shall they with feigned words make merchandise of you*; whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2. Peter ii. 3. Such are very likely to be the words of a man to whom money was a secondary object in life, if any object at all.

The foregoing coincidences, though not purely quoted, are drawn from the above-named authors. We think it advisable to help out the purpose of this paper by giving two more instances in the very words of the authors, which, for the saving of space, we print in small type:

"The Holy Mount."

"The next coincidence that I shall offer is one which would be overlooked by

the student of Holy Scripture who might be unacquainted with the original language of the New Testament writings; and even by those well learned in that tongue I have seen no mention made of the fact which I now bring before the reader's notice.

"The translators of our noble authorized version have in some instances omitted to give to the Greek article the exact force which naturally belongs to it.

"Let us endeavour in the following instances to adhere to the strict meaning of the article, giving it its significance, and we shall then perhaps add another link, a delicate one it may be, to the chain of circumstantial evidence linking the pages of the Holy Book: 'And seeing the multitudes, Jesus went up into a (the) mountain, and when he was set, his disciples came unto him.' Matt. v. i. The article here should have been rendered definitely. We have now a certain definite mountain spoken of by the Evangelist.

"Let us now proceed to chapter xiv. 23, and we find St. Matthew speaking of a different occasion from the last: 'And when he had sent the multitudes away, he went up into a (the) mountain apart to pray, and when the evening was come he was there alone.' Here again we have a definite mountain mentioned.

"Advancing still to the close of our blessed Lord's ministry, we find it recorded: 'Then the eleven disciples went away into Galilee, into a (the) mountain where Jesus had appointed them.' Matt xxviii. 16.

"Now the question naturally arises, What mountain is this that thus plays so important a part, as being the scene of these events in our blessed Lord's life?

"I turn to St. Mark's gospel, written under the supervision of St. Peter, and I there find it written: 'And he goes up into a (the) mountain, and calleth unto him whom he would, and they came unto him.' Mark iii. 13. Here *the* mountain becomes the scene of the ordination of the twelve apostles.

"Again, we find further on, after the record of the wonderful feeding of the five thousand: 'And when he had sent them away, he departed into a (the) mountain to pray.' Mark vi. 46.

"St. John says: 'And Jesus went up into a (the) mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh.' John vi. 3, 4. And again: 'When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a (the) mountain himself alone.' John vi. 15.

"Now let us endeavour to ascertain whether we can identify this mountain spoken of so definitely by these three evangelists.

"I think that St. Peter in his second epistle throws some light upon the matter: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him *in the holy mount.*' 2 Pet. i. 16-18.

"Here we have at last the solution of our question; we now find that St. Peter, St. Mark, St. John, and St. Matthew, all concur in representing their ordination and the transfiguration to have occurred upon that very same mountain brow upon whose rugged crest Jesus had often spent whole nights in prayer to his Father, and from which he had surveyed their little fishing craft labouring in the waves of the inland sea as the tempest swept heavily overhead.

"But we have a further confirmation of our theory in St. Luke's gospel, a still more pleasing identification of the mountain, and yet more interesting correspondence with St. Peter's words: 'And it came to pass about an eight days after these sayings, He took Peter, and John, and James, and went up into a (the) mountain to pray. And as he prayed the fashion of his countenance was

altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.' Luke ix. 28-31.

"Thus we trace from Gospels to Epistle the evidence so artlessly afforded, that it has even escaped the notice of our translators, that one particular mountain was the scene of these wonderful events; and thus, link by link, step by step, we advance, and ever as we move forward in our investigation the more real and life-like do the figures appear upon the canvas; the more they are sought into and scrutinized, the brighter and clearer appear the irresistible evidences of internal truth in these Scriptures of the living God." See Scriptural Coincidences of Duncan Craig, pp. 121-125.

We have verified each of these references in the original, and we find the definite article (the Greek has no indefinite) prefixed in all the quotations. Moreover, we find that in Dean Alford's Revision of the New Testament, the translation is in all cases "*the* mountain," as here recommended. We add another coincidence for illustration, quoted from a high authority on this subject.

"1 Cor. iv. 11, 12.: 'Even unto the present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands.'

"We are expressly told in the history that at Corinth St. Paul laboured with his own hands: 'He found Aquilla and Priscilla's, and because he was of the same craft, he abode with them and wrought; for by their occupation they were tent-makers.' Acts xviii. 3. But in the text before us he is made to say, that he laboured *even unto this present hour*. That is, to the time of writing the epistle at Ephesus. Now in the narration of St. Paul's translations at Ephesus, delivered in the nineteenth chapter of the Acts, nothing is said of his working with his own hands; but in the twentieth chapter we read that, upon his return from Greece, he sent for the elders of the church of Ephesus to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: 'I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.' The reader will not forget to remark that though St. Paul be now at Miletus, it is to the elders of the church of Ephesus he is speaking, when he says, 'Ye yourselves know that these hands have ministered unto my necessities,' and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus; and not only so, but continued it during that particular residence at Ephesus near the conclusion of which this epistle was written; so that he might with the strictest truth say at the time of writing the epistle, 'Even unto this present hour we labour, working with our own hands.'

"The correspondency is sufficient. Then as to the undesignedness of it; it is manifest to my judgment, that if the history in this article had been taken from the epistle, this circumstance, if it appeared at all, would have appeared in its *place*, that is in the direct account of St. Paul's transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus should have been made the subject of a fictitious allusion in an epistle purporting to

be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forging whatever." See *Horace Paulinæ*, pp. 37, 38.

Here we end our citations.

Among other sorts of evidence and argument for the truth of revelation, this of undesigned coincidence has its place, and is a powerful tributary to the body of massive proof on the ground of which the scriptures challenge the respect and acceptance of thoughtful men. The ideas involved in our foregoing remarks are retailed from the volumes noted at the beginning of this article. These volumes we consider to be of great service to thinking Christians. There is not so much in them to feed devotion as there is to exercise logical enquiry, and to strengthen intellectual conviction. As there is a considerable class of thinkers in the church (a class that we hope is increasing) whose piety requires and appropriates such rational aliment, we can cordially recommend to them the perusal and re-perusal of these books as adapted to yield satisfaction and benefit.

All the four authors are clergymen, and have stood in positions more or less dignified in the Church as by law established. Candour claims the acknowledgment that the authorship of Christian literature in this country has in it a large element of Churchmen who have contributed much that is permanent and valuable. Notwithstanding our sentiments on the connection of Church and State, we must concede that the Church of England has furnished many ornaments to the Christian cause and supplied a large share of authors distinguished for extensive erudition and sound scholarship.

Paley, we presume to say, is the father of all who handle the evidence of undesignedness. We know of no one who preceded him in this sphere. It sometimes happens when a man performs a feat in authorship, and sends forth an original work of more than ordinary merit, that severe critics wish to deny him the credit of an entirely new idea. For example, when John Bunyan sent forth his immortal allegory, begotten in his bonds, and dressed up and exhibited to the world after his enlargement, several clever men, but who were not able to produce a *Pilgrim's Progress*, discovered that the way had been opened out for him and the clue supplied in some earlier publications of comparatively undistinguished persons. The idea had been broached here and there, so it was said. For our part we look upon such remarks as ungenerous detraction. We are disposed to quote the Scripture "Who is able to stand before envy?" Prov. xxvii. 4. *Paley* has not escaped without a stroke of this kind from some ingenious critics. The honour of originality in the *Horæ Paulinæ* is disputed, because in Dr. Doddridge's Introduction to his Paraphrase

and Notes on the First Epistle to the Thessalonians there appears about six lines of print that touch upon the idea. We certainly think such close hunting of the probable origin of a clever author's productions cynical and austere. After all Paley might be perfectly innocent of Dr. Doddridge's *two sentences*, which Dr. Turton suspects as being the germ of the famous volume. We may be allowed at any rate to admire how so small a seed has grown to such magnificent proportions! Meanwhile the author names no one from whom he borrowed the idea, as we think he would have done if he had been indebted even in the way of suggestion. Other men have traded in this market, but he led the way, like the discoverers of some new country, whose wealth tempts enterprising merchants to send thither for its peculiar products. Yet he makes no flourish or wonder of the matter, no cry of Lo here! or Lo there! Evidently he estimated the new argument as worthy of being broached and ventured on public notice, or he would have spared himself the pains of publication. There was sufficient interest in the new born idea to induce him to evolve it and give it to the world. Simply and unostentatiously he pens and issues his work, without sound of trumpet or noisy heraldry, in the modest hope that it might meet with favour, and do some good. His own declaration is, that if it "shall add one thread to that complication of probabilities by which the Christian History is attested," his "design will be fully answered."

We greatly admire the candour which Paley manifests. There is no offensive dogmatizing. One who speaks of a "complication of probabilities" in favour of Christianity, thoroughly understands the nature of the evidence which may be expected, and which ought to satisfy reasonable minds. Within a sphere where faith and moral motives are called into play, the demonstrativeness of physical science and the axiomatic certainty of mathematics ought not to be looked for. This the writer understood. Hence his calmness and ease in discussing his theme, never waxing arrogant, very seldom breaking forth into earnestness. A writer well known in the pages of the *Ambassador*, noted for biographical tact, says, "It is his practice to understate his views and arguments, rather than push them to the extremest range of their application. This properly considered gives them additional weight and value."—*Ambassador* for 1864 p. 59.

Horæ Paulinæ relies for its value on the closeness of its logic, rather than upon its diction or composition. The style is what would be called plain, if not tame. It borrows no help from glowing terms or sentimental turns of expression. From beginning to end there is nothing animated or classical in its language. It is not adorned with excellency of speech. Indeed, it is so uninvitingly dry that a person of taste requires to force himself to read it. The

truth and argument in it are its recommendation. Patient and repeated perusal to the third and fourth time are necessary to form an adequate idea of its worth. We are far from approving of writers clothing their productions in this dead looking costume. We could name certain books of sterling value which would have been of much greater service to the bulk of christian readers if they had been arrayed in garments answerable to their worth. Let royalty be royally arrayed, and wear the purple, and a genuine lady have "raiment of fine linen, and silk, and embroidered work." It is right that gold should glitter. It is unhappy when a volume of golden thoughts is dimmed by its inferior diction. Yet we recommend young students to crucify their love of polish and ornament, and bend their minds to the study of such forbidding but valuable literature.

Horæ Apostolicæ is just an extension of the argument. It gleams in a field where Paley reaped, and left handfuls behind for others to pick up who might choose to follow. Besides going carefully over the ground trodden by his forerunner, *T. R. Birks* has pushed into new enclosures. He has availed himself of the Epistle to the Hebrews, whose authorship has been matter of dispute with many. The Archdeacon had left that epistle out probably because he would not clog his argument with what was doubtful. With his usual caution, however, he decides nothing against its claims as a Pauline composition. He simply ignores it as nameless, and proposes to render the truth of the Scripture history of St. Paul evident "by a comparison of the epistles *which bear his name*, with the Acts of the Apostles, and with one another." The ground he left out his successor takes in, furnishing a fair amount of probable evidence that the anonymous letter is Paul's. In our opinion Birks wears the mantle of his predecessor with a grace. He does credit to the task he has undertaken, though we are not prepared to say that a double portion of the Paley spirit rests upon him. A gentle reader is a little shocked, too, at the abrupt manner in which the master is sometimes treated by the disciple, who makes bold to controvert his positions, and finds him in little errors, as he supposes. It is the fate of fathers to be criticised, overtopped, and outstripped by their sons, although it was by their help and instruction they were made clever. This is for a lamentation, but it must be endured. The book in hand is a valuable addition to the argument, and is written in a readable style. Its diction is slightly better than that of the volume it supplements, though nothing to boast of. Besides bringing the Epistle to the Hebrews into service, the four Gospels are dealt with. Coincidence is drawn from them by comparison of one with another, and side-lights are made to beam in upon them from the Acts and from Paul's epistles.

It is noteworthy that none of the four authors whom we review makes any considerable use of the epistles of Peter, James, John and Jude, or of the Revelation of St. John. These writings are pronounced incapable of application to the argument on account of their nakedness of "personal allusions" or "local" circumstance.

To *Horæ Apostolicæ* there is appended a chronological table, shewing the order of dates to Paul's letters, and the succession of historical facts detailed in the book of Acts. This is a study in itself, and gives the result of much critical reading. It will be serviceable to young students who wish to arrive at chronological accuracy. The present order in which the epistles stand is calculated to blind the incurious reader, inasmuch as the epistle to the Romans occupies the first place, whereas according to the said table it ought to be the sixth in order of time. The foremost place is in the judgment of critics due to the first fruits of our Apostle's pen. Some others also are out of place.

"Scriptural Coincidences, or Traits of Truth," is an attempt to supply what many have expressed a desire for,—an application of this peculiar argument to all the books of Holy Scripture. Coincidences are drawn largely from both Testaments, beginning with Genesis, and covering the entire space onward to the epistles, even touching upon some others than those of Paul. The painstaking author has made a worthy addition to christian literature, and spread the argument over an extensive field. Some of his coincidences are trivial, and will be thought of small force, though the most of them are well worthy of consideration. The writer is ingenious, and what is better, ingenuous and candid. A vein of pious feeling shews here and there in the volume, as far as can be expected in a work of the kind. At the close, there is a goodly leave-taking of his reader, a sort of parting embrace, or christian hand-shaking, with the utterance of benevolent wish, and joyful hope of a glorious re-union before the throne of Christ at the last day. Though not quite equal to other works of its kind, we would not choose to have it absent from our library shelves.

Rev. J. J. Blunt, B.D., we are free to pronounce worthy of all praise in the department of literature under consideration. At first he produced a monograph on the Pentateuch, entitled "The Veracity of the Five Books of Moses." On opening this little volume we were agreeably surprised to find that a style so attractive could be married to a subject so abstruse. In reading other *horæ*, we were disposed to apologize for the diction on the ground that the theme was incompatible with an easy and pleasant style. We were mistaken. Here beautifully and ingeniously arguments are thrown off in smooth and graceful periods. The whole Pentateuch is worked up and embraced in the process of argument, but the largest use is made of Genesis.

In the dedication page to the first issue, in which "The veracity of the Five Books of Moses" came out by itself, the book is called "The substance of a course of sermons delivered before the University." *Sermons*, as sermons are now understood, is the most inappropriate word that could have been chosen to give a fair idea of the performance. It is properly a book. Any one who revolts at the name of a sermon, which has become too common of late, need not be afraid of meeting with such a thing in any part of Blunt's *Coincidences*. The sections properly headed with Roman numerals, are fraught with sage remark and penetrating observation, and are not void of scholarship at points where it is necessary and useful.

Amongst the arguments employed, the first of all appears conspicuous, and worthy of standing in the front. It is that Genesis contains "fragments (as it were) of the fabric of a Patriarchal church." Those scattered parts, found at remote points and incidentally dropped down here and there, without design, are taken and put together so as to build up a complete church-system. The constructor detects a *place* of worship, a *priest*, a *priest's dress*, a *sabbath*, a *prophet*, a *preacher*, *ceremonies*, *doctrines*, *duties*, and to crown all, a *Messiah* in promise. These several items are not dogmatically affirmed, but reasoned out and proved, if not to demonstration, yet to a high degree of probability. The individuality of Jacob's and the identity of Joseph's character are other points of argument. These two notable persons appear so like themselves through the whole scope of their history, their prevailing characteristics turning up at so many points, that an air of truth hangs about the entire narrative, and the men live before your eyes.

The argument is extended in the volume before us in "The Veracity of the Historical Scriptures," "The Veracity of the Prophetical Scriptures," and the "Veracity of the Gospels and Acts." To these are added an "Appendix containing undesigned Coincidences between the Gospels and Acts, and Josephus."

We scruple not to say that the interest of the subject is sustained throughout, and even improved. A reader feels no cloy, but follows on to the end with undiminished pleasure. If our recommendation is acted upon (for we advise the reading of the entire volume) we have no doubt that many will concur in our judgment that this excellent writer is superior to Paley himself.

We conclude this paper as we began, by expressing our conviction that it is not by triumphing over the intellect and setting forth an array of evidence to overwhelm objections and cavils that we effect men's reformation or conversion. It is indeed necessary for a few able men to marshal the evidences, internal and external, and exhibit them in book form, or in occasional lectures.

It must not be fancied, however, that a convert is gained when an argument is cleverly put. There is already more argument in point than sceptical minds have any right to look for. Scepticism ought to be ashamed of itself. We are afraid that doubting has become fashionable withal. Do not men resort to it rather as a subterfuge than because they have any serious or intelligent disbelief? Sincerity soon removes doubt. Wilfulness will always have something to carp at. Without feeling unkindly towards those who oppose themselves and call out for theological demonstration, we are disposed to say "If any man be ignorant, let him be ignorant." 1 Cor. xiv. 38.

The closing paragraph, on "The Veracity of the Books of Moses," is worthy of being copied, and with this we finish :—

"Still, after all, unbelievers may start difficulties—this I dispute not—difficulties too, which we may not always be able to answer, though I think we may be always able to neutralize them. It may be a part of our trial that such difficulties should exist, and be encountered, for there can be no reason why temptations should not be provided for the natural pride of our understanding, as well as for the natural lusts of our flesh; to many, indeed, they would be the more formidable of the two, perhaps to the angels who kept not their first estate they proved so. With such facts, however, before me, as these which I have submitted to my readers, I can come to no conclusion but one—that when we read the writings of Moses, we read no cunningly devised fables, but solemn and safe records of great and marvellous events, which court examination and sustain it—records of that apparent veracity and faithfulness, that I can understand our Lord to have spoken almost without a figure, when He said, 'that he who believed not Moses, neither would he be persuaded though one rose from the dead.'"

T. G.

ART. III.—THE MUTINEERS OF THE "BOUNTY."

The Mutineers of the Bounty, and their Descendants in Pitcairn and Norfolk Islands. By LADY BELCHER. With illustrations. London : John Murray, Albermarle-street, 1870.

IF the reader have had no previous knowledge of the grave and interesting facts recorded in this handsome volume, he is liable to come to the conclusion that Lady Belcher is treating him to a wild romance, written in a clear, natural, and matter-of-fact style. And yet the whole book is a simple narrative of fact without the slightest touch of fiction. The true story so abounds with tragic, exciting, and happy events, that fiction would fail to add to the effect or deepen the impression produced by reading this singular history.

In 1787 the British Government sent out the ship

"Bounty" to convey bread-fruit trees from the South Sea Islands to the West Indies. She was 215 tons burden, and her officers and men amounted to forty-five persons. Lieutenant Bligh, a suspicious, irritable, and violent man, accustomed to indulge in coarse, profane, and offensive language towards his subordinates, was the commander of the ship. The "Bounty" had not been at sea more than three weeks when Bligh accused his crew of stealing two cheeses which he had ordered to be sent to his house before the ship left the Thames, and threatened to flog the man who dared to say that he had not taken them. He stopped the allowance of cheese from all on board, except himself, till the quantity missing should be made up, treating his officers and men in the most harsh and tyrannical manner, confining them to short allowance of the coarsest food, while he himself lived like a prince, telling them "I'll make you eat grass, or anything you can catch before I have done with you," and adding that he would flog the first man who dared to complain. After two years and four months submission to despotic and cruel treatment by the commander, he charged Mr. Fletcher Christian, a native of Cumberland, and the first mate of the "Bounty" with stealing cocoa-nuts, calling him and his brother officers a set of thieves, whom he would flog till they jumped overboard.

The long enduring patience now came to an end, and on the morning of April 28, 1789, Christian bound Bligh, and took command of the ship, putting the tyrant and eighteen sailors into a boat, with a large quantity of provisions. And having unbound the commander, Christian gave him a book of nautical tables, and his own sexton to guide him to the nearest shore. After much suffering and losing some of his shipmates by death, Bligh arrived in England on March 14th, 1790.

Christian was now the master of a crew, many of whom were rough and ignorant fellows, acting the tyrant towards each other, but such was the good opinion entertained of Christian, that all obeyed his orders, and treated him with respect. They shouted "Hurrah for Tahita," but the new commander ordered them to steer for Toubonia, and in one month they reached the little wooded island. But the natives appeared so fierce that no attempt at landing was made. They then steered for Tahita and met with a friendly reception by the natives of that island, to whom Christian was well known for his kindness and fair dealing. He purchased a quantity of live stock, and sailed again for Toubonia. On the passage nine men, twelve women, and eight boys, natives of Tahita were found secreted in the vessel, who begged to be permitted to go with him, and being a long distance from that island they were allowed to remain. This time the people of Toubonia made no opposition to the landing of the mutineers. Christian

purchased land and built a fort, intending to settle on the island. But his people became discontented and very unruly, as Christian would not permit them to rob and abuse the natives, who at length became so much exasperated that battles were fought and many of the islanders were slain. Christian consulted his followers as to leaving the island for Tahiti, and a majority voted for that proposal. On September 22nd, 1789, the "Bounty" was anchored in Matavia Bay, and sixteen mutineers chose to land there and remain at Tahiti till a ship should call and convey them to England. After remaining on the island eighteen months, a man-of-war, which had been sent out in search of them, cast anchor in the bay. They were taken on board and the officers were placed in irons, and cruelly treated during eighteen months, the period of the voyage home. On their arrival in England, they were tried by court-martial and three of them suffered death as the penalty of their crimes.

Christian and the young officers he left at Tahiti had a painful parting. Nine Englishmen and nineteen natives (men and women), of Tahiti, resolved to follow the commander of the "Bounty." He went in search of some lonely island in the midst of the wide sea, where he hoped his nine companions would be the only Europeans he ever should see. After sailing several weeks he saw a high rock, with steep and lofty precipices, standing out of the sea like some huge fortress, forbidding any attempt to land, and the water so deep close to the shore all round that no ship could anchor near the island. He sailed round and found a bend in the shore into which he steered the ship, and called the place 'Bounty Bay.' Here Christian and his people landed, and having climbed up the steep cliffs they were surprised and delighted to discover a rich and beautiful land, not quite two leagues in length and only $4\frac{1}{2}$ miles in circumference, but presenting a lovely landscape of fertile valleys, and mountains 1000 feet high, covered with forests of stately trees, and without a human being dwelling upon it. Here then Christian resolved to make his future home and hiding place, far away from his native land and all other lands. It was Pitcairn Island, known to very few at that time. Christian divided the island into nine parts, one for each Englishman. Every particle of the vessel that could be of any service on shore was then carried away, and what remained of the famous 'Bounty' was sunk in water 25 fathoms deep, that no trace of the fugitives should be visible on land or sea. This occurred January 23, 1790.

But the security, beauty, and fertility of this garden of Eden as it has been called, and the unabated respect of Christian's companions failed to chase away the gloom and sadness that had brooded over his mind ever since the day he became a mutineer. He spent much of his time alone in a cave high among the rocks, whence

he could gaze upon the broad ocean that surrounded his solitary home. And who can describe the sad thoughts of the past and the distant that occupied the mind of that lonely man. One rash act had cut him off from all that was dear to him in this world, and made him a prisoner for life.

Peace and harmony had reigned in the island for three years, when the wife of an Englishman was killed by a fall from the cliff. The widower, in opposition to the strongly expressed views of his countrymen, took the wife of a Tahitan, which so incensed the Tahitans that they formed a plot to murder every white man upon the island. Christian was shot dead while at work in his garden; Williams, the cause of this outrage, with three others were also killed, the remaining four narrowly escaped with their lives, and hid themselves till the fury of the coloured men had passed away.

But the Englishmen fearing their lives were still in danger resolved to slay all the Tahitan men, and assisted by an Englishman's Tahitan wife, the horrible deed was done. A quiet period of short duration ensued when McCoy, who had been employed in a distillery in Scotland experimented upon a root he found in the island and succeeded in extracting an ardent spirit. He and Quintal took to drinking, and McCoy in a fit of delirium tremens threw himself from the rocks and was killed, and Quintal, constantly drunk and threatening to kill his two countrymen, was slain by them in self defence.

These two men—Smith, a native of London, and Young,—with the Tahitan women were all that now remained upon the island. The men, who had seen such terrible consequences of wrong doing, thought now seriously of amending their lives, and went in search of a Bible and Prayer Book which had been much read by Christian, but had not been used since his death. The blessing of God upon these books soon wrought a reform in the hearts and lives of these men. They established daily morning and evening worship and regularly instructed the children and young people. But soon after this happy change Young died of asthma, at the early age of thirty-six, in the year 1800. Smith, who from this time called himself John Adams, was now the only man upon the island, and to him alone could the helpless women and children look for guidance and protection.

Eight years after the death of Young, an American ship was sailing over the Pacific, and being in want of water, she was steered towards a rocky island, from which smoke was seen to arise. Tremendous breakers were dashing upon the shore, forbidding all approach. But a canoe was seen rushing through the surf, and to the great astonishment of all on board, the crew of the canoe hailed them in good English, and offered assistance if any of

them wished to land. Captain Folger was too cautious to accept the offer, but an English sailor volunteered to go to the shore on condition that the vessel should stand sufficiently near for him to swim back to her in case he should meet with violence. The canoe conveyed him safely to land, and the first man he met told him that he was one of the crew of the "Bounty," and the last man of nine who landed on that island; that some of the children of the mutineers were now men and women, and that Pitcairn Island contained a population of thirty-five persons, of whom he was the 'sole guardian and instructor.' The sailor returned to the ship with this interesting information, and the captain was soon on shore, and heard from Adams a short account of the strange events that had happened to him and his companions. He wished to know of Folger how the world had gone on during the twenty years he had been secluded from it, and was informed among other things of the French Revolution, and the English naval victories which followed. These English victories so excited the old sailor, Adams, that he threw up his cap, and shouted, "Hurrah! Old England for ever!" The captain gave a flattering account of the moral and religious condition of the islanders.

After some time two English frigates were seen approaching the island—the "Briton," commanded by Sir T. Staines, and the "Tagus," by Captain Pipon, neither of whom had any knowledge of Pitcairn. Two men in a canoe were soon alongside the "Briton," and one of them called out, "Won't you heave us a rope now?" A rope was thrown over, and a fine young man leapt on deck, attired in a vest without sleeves, trousers reaching to the knees, and a hat adorned with feathers. To the question, "Who are you?" he frankly answered, "I am Thursday October Christian, son of Fletcher Christian, the mutineer, by a Tahitian mother, and the first born on this island." He was twenty-four years old. His handsome companion was his brother and was eighteen years of age. Their bearing and manners were easy and becoming. They were conducted over the ship by Sir T. Staines himself, who took them into his own cabin to partake of some refreshments, but before they commenced one of them devoutly asked a blessing upon the meal, and when it was ended, thanks to the Giver of all blessings were returned. Singular and beautiful this Christian custom must have appeared to thoughtful men in a part of the world where only savages and cannibals were expected to be found.

At the invitation of the young men, Sir T. Staines and Captain Pipon visited the island, and were conducted to the house of Adams, who with his blind wife and the whole community, gave them a hearty welcome. Adams did not hide the terrible fact that he was a mutineer of the "Bounty," and told these gentlemen,

although his life was in danger, he should like to see his native land before he died. He was offered a passage home, and he consented to go. But as soon as his family and the people of the island became aware of his intention, they besought him with tears not to leave them. His daughter, a charming girl, turned to the captains exclaiming, "Oh! do not, Sirs, take from me my father; do not take away my best, my dearest friend." Her feelings overpowered her, she could say no more; the women wept bitterly, and the men stood with tears in their eyes. The good man was overcome, and to the great joy of his people, he agreed to spend the remainder of his life among them. "I never witnessed," wrote Captain Pison, "a scene so truly affecting."

Among tall and beautiful trees, around a large green square, stood the pretty village of Pitcairn, where Adams and his little nation dwelt. The houses were built of wood, two stories high, and were clean, neat and comfortable, with all necessary offices for each family. The women manufactured linen from the bark of the paper-mulberry tree, and the men worked in the fields and fished in the sea. They were all well-formed people, some of them really handsome, attired in becoming clothes, well adapted to the climate. After the fatal effects of drinking, as seen in the cases of McCoy and Quintal, Adams resolved never to taste intoxicating drinks and strictly required the islanders to observe the same rule, forbidding any attempt at distillation. The result was that every one kept sober and in his right mind. Adams, with no books but a Bible and a Prayer Book, was the pastor of this little flock, and the instructor of the children. He conducted divine worship several times every Sunday, and called the people together for that purpose on week-day evenings in a commodious and comfortable chapel.

At length a whale-ship called at Pitcairn, and one of her crew, John Buffett, an earnest man of some education was so struck with the high moral character of the inhabitants, that he requested to be allowed to remain and assist Adams in educating the children. His captain gave him up, the pastor gladly accepted him, and he was appointed schoolmaster. He married a native of the Isle.

A few years later another ship touched on the island, and a sailor, John Evans, the son of a coachmaker in Long Acre, an educated and Christian man, begged permission to join the community, and was received. Evans married a Pitcairn girl.

George Hunn Nobbs was the unacknowledged son of a Marquis, and his mother was the daughter of an Irish baronet. He was an educated man of sound Christian principles, who had travelled and suffered much. He had heard of the virtuous and happy people who dwelt upon Pitcairn Island, and longed to spend his days among them. At length he found a vessel which conveyed him to the desired spot in the year 1828.

In the following year John Adams died at the age of 65, to the great grief of the Islanders, who, under God, owed their all to him. He had taught them to cultivate the soil, to build houses, to manufacture clothing and furniture. He had educated them, explained to them the doctrines of the Gospel of Christ, and impressed upon their minds its holy precepts; he had visited them in their afflictions, had spoken words of peace and comfort to them as they passed away to their eternal rest, and he had shewn them by a blameless and useful life the sort of man true religion could make. By the blessing of God upon these means, this humble man succeeded in establishing such a community as has been the dream of poets, the aspiration of philosophers, and the hope of all good men.

Adams had requested Mr. Nobbs to succeed him in the ministry, and he proved to be a most worthy and valuable pastor, and having some knowledge of medicine and surgery he was of great service to the afflicted. His remuneration consisted of a house kept in repair, three acres of land, and the value of a shilling a month each from twenty-five to thirty scholars.

In 1830 the population amounted to eighty-seven, and a long drought threatened them with famine. They reluctantly and sorrowfully left their beautiful little isle and removed to Tahiti, where they were kindly received by Queen Pomare and her people, who gave them a rich tract of land. But the climate did not agree with them, and the licentious conduct of the Tahitans so disgusted them that they were soon glad to return to their old home.

The islanders were remarkably loyal to the English Government. In 1832 one Joshua Hill made his appearance on the island, and said "he had left England by order of the Government, to live at Pitcairn, for the benefit of the inhabitants, and that he could at any time command a ship of war to support his authority." This pretended representative of England was hospitably received by the loyal people of Pitcairn. By fair promises and presents, he separated them from their pastor, and engaged to take that office himself. A reign of terror succeeded, and he declared he would rid himself of Mr. Nobbs and the other Englishmen by starvation, flogging, or hanging. Nobbs and his two countrymen had to fly for their lives to the Gambier Islands, 300 miles from Pitcairn. When the impostor had tyrannised over the poor people six years, the Government having heard of his conduct, removed him from the island, and conveyed him to Valparaiso.

As soon as Hill had disappeared, the islanders requested Mr. Nobbs and his companions to return, and offered to pay the expenses of the voyage. Their arrival on the island was the cause of great rejoicing among all the people.

From this time trading ships often called at Pitcairn for soap, oil, and other articles, and so strictly honest were the islanders known to be, that their word was never doubted. The rough sailors had learned to esteem them so highly that one of them declared "if any insult were offered to any of them, and especially to the women, the man who did it would not be long alive after he came on board."

Captain James Wood, R.N., of the "Pandora," visited Pitcairn in 1849, and in a long and interesting letter makes the following statement: "Their form of worship is the Church of England ritual; and now, whilst I am on the subject, I cannot but add my testimony to those who have gone before me, as to the excellent moral and religious character of these people. Evil and crime seem unknown amongst them; their very simplicity and open-hearted kindness to us showed such a consciousness of innocence, or rather ignorance of evil, that familiarities such as pass between brothers and sisters were soon established, and all the freshness and warmth of their hearts had free scope without a thought of prudery to check it. They rise before the sun, eat when they are hungry, sleep when they are tired, and in fact are barred by no rules as to the disposal of their time, except on Sundays, when they attend church twice at stated times, and on that day alone. Mr. Nobbs winds up his watch and sets it so as to insure punctuality; but he prefers the sun as a guide, and for this purpose has meridian at 10 a.m., and 2 p.m., marked on the floor of his house. "I dined with the pilot John Adams, and his family; a boiled fowl, some pig and yams, and sweet potatoes, with roasted bread-fruit, and a cake made of yams and plantains, beaten up and baked in loaves, formed our repast. Knives, and forks, as well as spoons and tumblers, not wanting at the table, which was covered with a clean cloth, and dishes and plates seemed by no means scarce."

In 1852 a man-of-war called at Pitcairn, commanded by Rear-Admiral Morseby, who with his son Mr. Fortescue Morseby and his officers, landed on the island. They spent a Sunday there, and here is Mr. F. Morseby's description of the young women and the morning service: "There is not one in whose face good humour, virtue, amiability, and kindness does not beam, and consequently not one, whose face is not pleasing. It was now church time, so away we all went to church. Mr. Nobbs officiated, and read the prayers earnestly and impressively; the most solemn attention was paid by all. They sang two hymns in magnificent style, and really I never heard any church singing, in any part of the world, that could equal it, except at cathedrals. . . . Mr. Nobbs gave us a good sermon from St. John i. 40-42." The following is Mr. Morseby's account of parting with the islanders: "When 2 P.M. came, and we all had assembled at the landing-

place (the whole village) the scene was most affecting. Never in my life have I ever seen anything to equal it. The whole of the kind, affectionate people crying, the girls clinging round us, begging us to come back again soon. I tried for a few moments to bear up, but it was a sad failure. I broke down, and am not ashamed to say, (as I kissed them all round) I cried as much as they did. One big stout fellow came and said, 'God bless you, Sir,' and gave me a kiss. I thought his heart would break. I could not have believed that a few days would have made me feel such affection for any single, much more for a great number, as I did for them; but so it is: their humble, pure, virtuous character produces an impression that can never be effaced.' The parting with the men was worse almost than with the girls; to see big stout fellows crying, and hardly able to look up was too much. All the officers were deeply affected, and I saw some of the men nearest me, old, hardy seamen, and big mariners, not only wipe away a tear, but regularly crying.

"Away! away! we are off for the world again, truly sorry to leave the island. Their happiness in this life consists solely in virtue, and their virtue is their truest pleasure. They think (and how really true it is) that the more religious and virtuous you become the happier you are, deeming every sin to take from your enjoyment in this life and the after life. Therefore, if we were to take away the credit due to them for living so good a life from principle, they would still continue as they know that their pleasure is only to be obtained by obeying the will of God. Their temperance and industry give them health, food and cheerfulness; gain for them universal esteem, respect, and sympathy; and as in this life they do not seek their pleasures in things below, but in a higher power, and the image of their Saviour is found in their hearts in this world, so we may earnestly hope that they will belong peculiarly to Him in the next. No profligate has ever been known to practice his vicious courses in this island; for their virtue, like a garment in cold weather, completely disarms him and protects them. God protect and bless them."

In seventy years the little colony had increased to 194 persons, a number too large to be supported by the produce of so small an island. The Government having removed the convicts from Norfolk island offered it to the people of Pitcairn, who after much serious consideration, reluctantly and sorrowfully came to the conclusion that, they must leave their much loved island. Government ships conveyed them with their goods and chattels to their new home, which was four times the size of their old one, and a fine island. But they were there some time before they felt quite satisfied with the change they had made. The climate was not so good, the soil was not so rich, and the scenery was not so beautiful

as their dear old Pitcairn, to which two families after awhile returned, where they retained their moral and religious character.

In 1868 the community in Norfolk Island amounted to 300 souls, 150 of either sex. Fifteen years have passed away since they left Pitcairn, and the same honesty, sobriety, industry, and Christian conduct mark their lives as distinguished them before their removal. Mr. Nobbs has been their kind and faithful minister for more than forty years, and they have never expressed a wish to part with him, but have clung to him and love and regard him as a father.

The last information received from that interesting people is in a letter written by Mr. Nobbs, on January 1st, 1870, an extract from which will very properly conclude this paper :

“In consequence of increasing deafness, one of the three warnings, I am now constrained to relinquish my superintendence of Sunday and day schools. The latter I used to visit on Friday, to catechise the children by classes, in a room set apart for that purpose, but I can do so no longer. I am most grateful for that forty-one years I have been enabled to do my duty in that state of life in which I humbly trust it was God’s good pleasure to place me ; and now providentially there is other help at hand that my people will not be neglected or sustain much loss whenever my *number* is made up.”

H. P.

ART. IV.—SAMUEL DREW.

IT has sometimes appeared singular to the writer of this life-story that in the Methodist circle in which he has been privileged to move so little should be known of Samuel Drew. A greater thinker Methodism has not produced, and yet Methodists in general appear to know little about him. Perhaps, after all, when one thoughtfully considers the case, it is not so very surprising that Drew should be almost forgotten, except within a narrow circle where the memories of men like him are affectionately and admiringly cherished. Drew belonged to a class of men who only in exceptional instances, and under circumstances of not very frequent occurrence, command the attention of their contemporaries to any considerable extent. In churches, as in states, men of thought seldom become famous in their own generation, or in generations immediately following. Men of action are the men of the times. The politician in the state and the ecclesiastic in the church take precedence for the time being of the thinker and philosopher. Many of the Schoolmen who did not happen to combine ecclesiastical activity with their profound speculations were long forgotten, and the great

thinkers of the Commonwealth period were eclipsed by the men of action. It seems to belong to the order of things upon earth, that thought must await its time. And perhaps it is so because it can better afford to wait. There is inexhaustible power of life in it, and it can patiently wait, certain that its day and hour of acknowledgment will come. Drew, though connected with some of the greatest onward movements of his age, was connected with them as a thinker, and not as a prominent man of action, and hence he has been comparatively forgotten; but the time will come when in the wide circle of Methodism, and in a wider circle still, he will be known, revered, and loved as he now is by a thoughtful few, who though valuing action highly, value still more highly that living power of thought from which all right and beneficial action springs. This paper will be devoted to a brief narration of his life-story; in some subsequent number of the *Ambassador* an attempt may perhaps be made to furnish a critical estimate of his principal works.

Drew was born in the county of Cornwall, about a mile from the town of St. Austell, in the year 1765. His parents were poor but honourable persons. Poverty and honourableness are not necessarily mutual aliens. True nobility consists of good qualities of heart and rectitude of life, and not of the accidents of rank and wealth. It is fashionable to connect nobility with social distinction and landed possession, but there is a more excellent way. Joseph Drew, the father of Samuel, experienced religious awakening under the preaching of Whitfield, and before he reached his twentieth year he identified himself with the ministry of the Wesleys. This latter step did not meet with the approval of his family and friends, and it was not long before he had to choose either to break up his connection with the Methodists, or leave his father's house; he preferred the latter alternative, and for conscience sake went forth from the paternal dwelling. There was in this Cornish youth a devotion to God and truth, a resolute firmness and courage, that remind one of martyr times. Such qualities as these are not common, and in the superficial life of this age are of little repute—fanatical is the qualificative word by which sentimental and sensational bodies designate them; but these are the materials out of which real men are made. The woman who became the second wife of Joseph Drew, for his first wife died childless within three years of their marriage, was also a Methodist. In youth her education had been totally neglected, so that when she was converted to God she could neither read nor write. She did not, however, long remain destitute of these acquirements; but by persistent application speedily gained for herself a respectable amount of learning. This is a parentage standing in no need of apology.

Samuel was the second son of this worthy couple. Jabez, the eldest son, died just as he reached man's estate. Ephraim, the third son, died in infancy. Thomasin, the youngest of the family, survived her brother, and though much afflicted herself, was privileged to be with him in his last hours, and cheer him by her words of affection and hope, as she had done many a time amid the uphill struggles of his early life. Though poor, Joseph and Thomasin Drew were anxious that their children should have what education they could afford to give them, and as soon as it was deemed prudent the two elder children of the family were committed to the care of a neighbouring schoolmaster. The character of this educational establishment may be inferred from the fact that for initiating each pupil into the mysteries of an elementary English education the Principal was paid the sum of one penny per week. Jabez Drew applied himself diligently to learning, but Samuel was perfectly indifferent about alphabetic attainments. He was more concerned about fun and frolic, and devising schemes to prevent personal attendance at the school-room than to profit by the instructions of the pedagogue. A lively and vivacious youngster, he preferred sport and mischief to attending school. After a considerable trial his mother deemed it prudent to keep him at home, and superintend his progress in learning herself; and to her and his brother he was indebted for the little proficiency in reading and writing which he acquired in early childhood. It was not long however before a change became necessary in the household arrangements of Joseph Drew. Having several mouths to fill, and only as yet scanty resources wherewith to do it, this Cornish householder began to experience difficulty in meeting the many claims made upon him, and it became necessary that Samuel and his brother should contribute a trifle weekly to the common fund. They could not be sustained any longer as mere consumers, and by the time he reached his eighth year Samuel was sent to a mill close by where he lived, where the tin ore was crushed, and the metal separated by a process of washing. In his services at the mill he received three half-pence per day; a change of masters gained him an advance to two-pence, and for this daily pittance he laboured as a "buddle-boy" till he reached his eleventh year.

During Drew's employment at this mill he had the misfortune to lose his mother, and a great misfortune it was to him. Her gentle influence had restrained his bold, impetuous nature; her teaching and example had impressed his young heart; and already he was the subject of religious anxieties and emotions, which, had she been spared, might have speedily developed in conversion. But it was otherwise ordered, and the loving, gentle, heavenly influence which, in the person of his mother, presided over Drew's child-life was withdrawn; and left much to himself, after this,

a rapid degeneracy set in. Joseph Drew marrying again, serious discord was introduced into the household, though the person he selected proved in every respect worthy of his choice. So violent and persistent was the misbehaviour of Samuel, that it became necessary to remove him from home; arrangements were therefore entered into with a tradesman in the neighbourhood, and in his eleventh year he was apprenticed to learn the art and mystery of shoemaking. His term of service was not to expire till he reached his twentieth year; but the absence of parental restraint, combined with a considerable degree of hard usage, developed a recklessness and waywardness, which led him before he was legally free, to leave his master's residence without the formalities of leave taking. When he absconded he had no settled intention as to where he would go or what he would do. He had thought of entering the Navy, and becoming a seaman; but when he left his master's residence he was without definite purpose, and, as might be expected, without means. After some days wandering, in passing through Liskeard, he applied, almost without knowing what he was doing, to a tradesman who was standing at his shop door, for employment. The man looked at him, for he seemed a pitiable object. Want of food and nightly lodging in the fields had not improved his personal appearance. This son of St. Crispin pitied him, and out of compassion told him to come and begin work next morning. It was soon seen that as yet he had imperfectly learned his trade; and what with hunger and the jibes of his shopmates during the day, and exposure in the fields by night, for he still had to lodge there, he found himself in anything but a paradise. His father, however, sought out his retreat, and in a little time Drew found himself again under the paternal roof. Employment was subsequently found for him in succession in several seaside villages; and here, while becoming more fully the master of his business, his native courage, daring, and love of adventure, led to his connection with smuggling transactions, at that time far from uncommon along the Cornish coast. In one of these adventures he almost lost his life. The boat in which he and six others were engaged in conveying contraband goods from a vessel to the shore was upset nearly two miles from land, at which distance the smuggler was compelled to keep, owing to the roughness of the weather. Four out of the seven were drowned. Drew and two others, after long exposure and much suffering, were rescued, but he carried the marks of this adventure with him to the grave. The recklessness which characterised this period of his life alarmed his father, and he felt anxious to remove his son from exposure to such temptation and danger. Instituting inquiries with a view to this end, he ascertained that a young man who had lately begun business as a saddler in St. Austell, intended to

connect with it the business of a shoemaker, and on application he found the young tradesman quite willing to engage Samuel as manager of the shoemaking department. Samuel readily accepted the situation. An engagement was entered into at once, and about the first month of 1785 he entered upon his work in St. Austell.

This engagement in St. Austell constitutes an important crisis in Drew's life, for during the first year of his residence there he was converted to God, and united himself to the Methodist society. When he took up his abode in this little Cornish town he had just entered his twentieth year. He was a tall, slender young fellow, lithe and active, with spirit and daring for almost anything, and possessing a ready wit, combined with a considerable dash of drollery. He had a large and generous heart, and there was none more forward than he to protect the weak and help the friendless. By those with whom he associated he was considered a good sort of fellow; but he was irreligious, and his intellectual power was undeveloped, except in so far as it had been awakened by rude argumentative encounters in the workshop. Drew's conversion was attributable to a community of causes, and probably as much may be said of every other instance of conversion. Thoughtlessly, this change is often connected solely with some particular occasion, providential dispensation or circumstance, whereas the specific occasion or occurrence forms but a part of the complement of causation by which the effect is produced. Nor is it necessary that the contributing agencies co-exist in time. From different points in duration, as well as by diversity of method and influence, there may be co-action of agency to produce a given result. The agriculturist tills the soil, sows the seed, which genial climatic agencies nourish, and a plentiful harvest is the result. But the tillage, sowing and full play of light, moisture and heat are not contemporaneous, though each form a constituent of that community of causes by which the fields are covered with golden grain. And in conversion, lapse of time may separate the operations which have contributed to produce the common result. In Drew's case the teaching and influence of his mother cannot be set aside. He was but a child when she died, but he received impressions for good during his child-life to which he looked back across fifty years with feelings of liveliest gratitude. From that little cottage just outside the town of St. Austell every week, when in health, as Sabbath came round, Thomasin Drew bent her steps to the humble and unpretending building in which the Methodists met for worship. It was her custom to take her two boys along with her, and as they returned home in the soft twilight of the summer and autumnal evenings, when all was still and the atmosphere laden with the fragrance of flower and fruit,

or as they paced homeward by the silvery light which the moon or stars shed upon them during the winter nights, she talked to her two boys about the power and wisdom, the goodness and mercy of Him of whom they had heard in the sanctuary they had just left, and by whom fruits and flowers, moon and stars were made. Such was the impression made upon Samuel Drew's mind by these sabbatic walks and instructions, that for months after his mother's death he longed with an intense longing for some kindly hand to lead him to the meeting-house, as his mother had done, and some affectionate and loving hearts, to speak to him as she had been wont to speak. During the first months of his residence in St. Austell Drew experienced an intellectual awakening which contributed influentially to his conversion. The young tradesman by whom he was employed carried on the business of bookbinder, as well as that of shoemaker and of saddler. His premises did not afford convenience for the complete isolation of these trades, and they were principally prosecuted in a common apartment. The position of this tradesman attracted many respectable and intelligent persons to his shop, and they were in the habit, when a few of them met in this way, of discussing subjects of local and general interest. Drew, who used to listen to these discussions with all the attention that his employment and good manners allowed, experienced from these circumstances a powerful intellectual stimulus. He became anxious to know more about the questions he heard discussed, and began to avail himself of what access he had to the books which came to his employer's shop to be bound, in order to satisfy his newly awakened thirst for knowledge. He says concerning himself at this period of his life, "that he was scarcely able to read, and almost totally unable to write. Literature was a term to which he could annex no idea. Grammar, he didn't know what it meant. He was expert at follies, acute in trifles, and ingenious about nonsense." The slight acquaintance he gained with literature through the books he found in his master's shop, and the conversations and discussions to which he listened, made him aware of his own ignorance, and a valuable acquisition this was; for a knowledge of ignorance is a primary condition of intellectual progress. He now devoted himself with invincible energy to mental improvement, and eagerly employed every leisure moment in reading, and noting the substance and value of what he read. Intimately connected with this intellectual awakening, and very influential in relation to it, and still more closely and influentially related to his conversion and union with Methodist community, was the ministry of Adam Clarke—then a young man and fulfilling a twelve months appointment in St. Austell and the neighbourhood. Drew speaks of Clarke's ministry as stimulating and invigorating beyond anything he had previously come in

contact with, and compelling men to serious reflection upon the questions discussed. Clarke thought and reasoned with men, and men began to think and reason too. A ministry like this was exactly suited to Drew's intellectual condition. He now saw religious truth in quite another light, and apprehended, as he had never before done, its relations to the present and future welfare of humanity. Just about this time his brother Jabez, who had recently united with the Methodists, was taken ill of fever. A couple of days before he died he sent for Samuel, and a solemn interview the brothers had—the one enfeebled by disease and ready to depart, the other vigorous and likely to live. It does not require words to convey to our minds the intensely earnest and loving solicitude which breathed in the utterance of the one brother, and the conviction, anxiety, and penitence, which during this interview possessed the soul of the other. Samuel Drew came out of that chamber, already shadowed by the presence of death, an altered man. The teaching of his mother in his childhood; the intellectual awakening of his early manhood; the thoughtful and pertinent expositions of religious truth to which he had recently listened in the ministry of Adam Clarke; the voice of his brother, speaking to him as it were from the grave, all contributed to determine Samuel Drew to accept Divine mercy and enter upon a new course of life. The convictions thus produced were strengthened by the address given on the occasion of his brother's funeral, and in a few weeks he united with the Methodist Church in St. Austell.

Drew was now thoroughly in earnest, his desire for intellectual improvement was only equalled by the diligence and devotedness of his religious life. Mental culture was to him hard and up-hill work; he was without preceptor, and knew little about the meaning of words. It was necessary to keep a dictionary at hand for constant reference. The process was tedious, but it was amply remunerative. Words, with their various inflections and shades of signification became as familiar to him as the implements he used in his daily toil. When his mind was in this initial stage of progress a gentleman called and left "*Locke's Essay on the Human Understanding*" at his master's shop to be re-bound. Drew had not so much as heard of this work. The title of it, as was likely in his intellectual condition, arrested his attention. He looked into it; the reasoning pleased him, and the arguments appeared sound and unanswerable. Not an opportunity for reading it was lost, and though the work was very soon taken away, an ineffaceable impression remained, and from this time he felt a strong inclination to pursue mental and metaphysical studies. He says himself, "that the book set all his soul to think, to feel, and to reason, from all without and from all within—that it gave the first metaphysical

turn to his mind, and led him to cultivate the little knowledge of writing which he had acquired in order to put down his reflections."

During nearly two years Drew continued diligently to discharge the duties of his situation, appropriating all his spare time to the prosecution of plans for mental improvement. At the expiration of this period a change took place again in his circumstances. His employer becoming indifferent about the shoemaking trade, many of Drew's friends advised him to begin business for himself. He felt disposed to adopt this advice, but then, where was the capital to begin with? The cash which he had spared from his weekly earnings as a journeyman he had locked up by the purchase of books, and all the money that could be put down for a start only amounted to fourteen shillings. Joseph Drew, cautious to a fault about business speculations, refused to aid his son. The opening was promising; and friends were pressing; but then more than urgent advice was needed, and fortunately for Drew a friend was found, who willingly advanced him five pounds with which to begin business. This was the commencement of a year of extreme toil and anxiety. Part of a small house was taken at a very low rent, for Drew had to start from the lowest round of the ladder, and he was resolved not to incur responsibilities he was never likely to discharge. Frequently he went supperless to bed, and often had to tighten his apron strings for want of a dinner. Sixteen and seventeen hours a day he generally stuck to the stall, for he experienced no want of employment; but without capital, and having to give lengthened credit, he experienced considerable privation. His success in securing employment became itself embarrassing to him as it necessitated the employment of an apprentice, and before the year expired, of a journeyman as well. These assistants had to live with him in his humble establishment, and they considerably increased his difficulties. His sister, with the consent of his father, had taken charge of his household affairs, and cheerfully did she share his privations and second his efforts, resolved that if self-denial and cheerfulness on her part could secure success, her brother should succeed. But the year passed away, and along with it many of Drew's privations. He succeeded in breaking the neck of his difficulties, and when his accounts were balanced he found that he was able to repay the loan with which he started, discharge all his other liabilities, and look hopefully forward. He was not relieved from the necessity of being industrious and economic, but he was no longer compelled to work seventeen hours a day, or retire supperless at night in order to avoid rising in debt in the morning. By unremitting industry he freed himself from financial straits, became able to employ additional assistants in his business, and thus secure for himself the common relaxation which others enjoyed.

Unfavourable to mental cultivation as were the circumstances in which Drew found himself placed when he began business, he was not altogether diverted from the pursuit of knowledge; and when, through growing temporal prosperity, he realized a little more leisure, his love of literature and bookish proclivities became correspondingly strong. It was not long, however, before he discovered that the want of a definite plan and distinct aim in his studies placed an effectual bar upon his progress, and rendered it impossible for him to gain any permanently valuable result. His reading and thinking had been upon the whole of a desultory character, no particular study having as yet occupied his attention. He now both saw and felt that unsystematic reading and study only lead to a diffused and shallow knowledge; and that a thorough acquaintance with any of the great departments of human inquiry can only be realised by systematic and persistent process of investigation. To what special study should he then devote his leisure? Astronomy was full of attraction to him, but he was deficient in mathematics, and the instruments required in the prosecution of astronomical studies were costly. Modern history was suggestive, but it required an outlay for books and an expenditure of time that his circumstances could not afford. Mental philosophy, to which his attention had been directed by Locke's Essay, was then thought of, and though it seemed difficult enough, yet the impediments were not of the same kind as hindered him from engaging in astronomical or historical studies; and to this branch of science he devoted himself with all the ardour and energy of his nature. An energy and decision equally as active and prompt characterised the religious life of Drew, and about the time when he determined his course of intellectual application he was appointed a lay-preacher and class-leader in the St. Austell Methodist Circuit. The former of these offices he creditably sustained with but little interruption till his death; the latter through circumstances which impressed him unfavourably respecting ecclesiasticism he only filled for a short period in his youth, and it was with some difficulty he was prevailed upon to resume it for a short time in the decline of life.

Drew was now advancing in comparatively comfortable circumstances. More commodious premises were secured for business, and he seemed to have fairly got his difficulties under his feet. Every leisure moment was devoted to literature and study, but intellectual pursuits were not allowed to seriously interfere with the claims of his vocation. Perhaps it might have been otherwise but for a trifling incident which occurred soon after he had fairly tided over his embarrassments. During the first year or two he was employed in St. Austell he acquired a fondness for political discussion. After he began business for

himself the difficulties he had to overcome in trade prevented his devoting any time to politics. But when he found himself in easier circumstances his liking for political debate returned, and he began to engage in it again. Some of his neighbours dropped into his shop to discuss public questions, and he occasionally visited them for a similar purpose. This practice consumed time, and Drew sometimes found himself compelled to work till nearly midnight to make up the lost hours. One night, as with shutters closed he was working at a late hour, a mischievous lad passing along the street put his mouth to the keyhole of Drew's shop door and shouted. "Shoemaker, shoemaker—work by night and run about by day." Drew let the work upon which he was engaged fall from his hand as if a pistol had been fired at his head—and looking round with a bewildered gaze, and only after a few seconds realising the meaning of what he heard—he said aloud—"true—true—but you shall never have that to say of me again." He kept his word, and, trifling as the incident was, it prevented him afterwards from allowing anything to interfere with diligent application to business, and led him to abandon politics altogether.

When fairly placed in easy circumstances Drew delighted to promote useful conversation among the workmen and apprentices whom he employed. He did this with the double aim of communicating instruction to them, and familiarising himself with questions that for the time were engaging his attention. It was part of his method of personal culture. Occasionally persons interested in religious, philosophical, or scientific inquiries called at his shop, and as a matter of course their favorite subjects became topics of conversation. After his visitors had gone Drew would propose questions relative to the points discussed to the men and boys who were working alongside of him, and endeavour to explain any difficulties that rendered the subject obscure and perplexing. Sometimes amusing scenes occurred by the men attempting to astonish others by communicating what they themselves very imperfectly understood. On one occasion the primary and secondary qualities of matter came under review in a shop conversation. After the parties engaged in this conversation had left, Drew endeavoured to explain this distinction to his workmen and apprentices, pointing out also certain important consequences to which in his judgment the distinction led. One of the workmen, elated by this newly acquired, and as he thought, wonderful knowledge, and anxious to give others the benefit of it, took the earliest opportunity of visiting a public bake-house in the neighbourhood as the likeliest place to find an audience. Unfortunately he had misapprehended the proposition that heat is not a quality of fire, but a sensation or effect produced

by it, and so he proceeded to boldly maintain in the presence of the blazing faggots, that there was no fire in the oven at all. This was more than his hearers could credit, but as he insisted upon the point they proposed to settle it experimentally. If there was no fire in the oven a short lodgment in it could do him no harm, and would most effectually establish his view of the case, and therefore it was proposed he should submit to the experiment. He objected to this and seemed disposed to retreat, but they closed round him, and laid hands on him, when with the desperate energy of terror he made his escape from them amid shouts of laughter and a plentiful utterance of questionable compliments. But though the ridiculous sometimes cropped up in this way these conversations were of great service to Drew, and aided in no inconsiderable degree his intellectual progress. They quickened his thought, familiarised him with difficult philosophic questions, and developed an enviable felicity in stating abstract truth. Exercises of this kind formed an important part of his early mental discipline, and to them he was considerably indebted for the readiness with which he was able to discourse upon abstract themes, his aptness to teach, and the rare facility with which he detected and exposed all fallacy in argument.

Up to this time Drew remained a bachelor, his sister managing his domestic affairs. Indeed he does not appear as yet to have thought of changing his state at all, so completely was he engaged in business and philosophical studies. But if he had not thought about this matter others had, and one market-day a country woman after making her purchases mustered sufficient courage to tell him, that she thought he would be more comfortable if he had a wife. He assented, but added jocularly that he knew of no one who would have him. The old lady quickly replied that she could very soon supply him with a help-mate, and then left the shop. Drew thought nothing more about the subject of this conversation, and had forgotten the circumstances altogether, when to his surprise, upon the following market day the elderly country woman returned, but this time she was not alone. As soon as she entered the shop, addressing him with reference to the conversation of the previous week, she said, "I've brought my daughter, Sir, for you to see if you'd like her." Drew looked rather serious at the aspect the affair now assumed, and disclaimed all intention of getting married at present; adding also that he knew nothing of the young woman, and was totally unacquainted with her family. The young lady now thought it time for her to interpose, and looking at Drew with a strange mixture of simplicity and cunning, she said, "O, Sir, but the trial of the pudding is in the eating." Notwithstanding the pertinency and point of this homely proverb, he ungallantly declined the proposed honour,

telling them that in such a matter he preferred to choose for himself; and so the old lady and her daughter, much disappointed, had to take their leave. Whether this circumstance had anything to do with determining his future action or not we cannot say, but not long after he married a young lady of Methodist parentage, whose personal virtues and life-long devotion to her husband and family proved the wisdom of his choice.

The first literary efforts in which Drew engaged, like the nascent attempts of many beginners in literature, were poetic. These versifications were not destitute of merit, but only a few of them were published, and none possessed such worth as to command much attention. One of his intimate friends, and a gentleman to whom he was indebted for help in his studies, when asked for a critique upon some verses which Drew published after he had achieved considerable reputation, merely replied that while he admired his prose writing, he was not at all enamoured of his poetry. It was not through the "faculty divine" that Drew had to win for himself a name and habitation more than local; for though not perhaps destitute of poetic genius, he did not possess it in any high degree. In the less sought after and less frequented path of metaphysics he had, by the rich endowments with which he was gifted, to make his mark upon the age in which he lived. His mode of study and composition was peculiar. Circumstances which are not deemed favourable to intellectual work determined his method; and this unfavourableness contributed to develop in him a habit and power of abstraction invaluable in the prosecution of metaphysical studies. While engaged in the common concerns of his calling he pondered questions relating to mental philosophy, the evidences of Christianity, or some kindred theme. Any consideration of importance or line of argument appearing sound and valid that his cogitations developed he noted down, always having writing materials by him for that purpose. What he thus penned during the day he reviewed, analysed, revised, and re-wrote after his shop was closed at night. He had no room set apart as a study. His usual place was by the side of the kitchen fire, and there, with the bellows on his knee for a desk, the various household affairs in progress around him, he examined the thoughts he had noted on paper during the day. Occasionally a companion or two called and spent the evening with him, and then the time was devoted to reading and conversation, Drew rocking the cradle and listening to the reader, or standing with his arms resting on the back of a chair, earnestly discussing the subject which had been introduced. The neighbours sometimes disturbed him, but they soon became acquainted with his habits, and if they had dropped in for gossip, as soon as they saw him lift the bellows upon his knees, they knew it was time for them to depart. Under these

circumstances and by this method Drew accomplished all the literary work he produced during the first fourteen years of his married life.

Shortly after his marriage he became acquainted with a young surgeon residing in St. Austell. This acquaintance ripened into intimacy. The two friends in their conversations frequently reviewed points in philosophy, considered the value of evidence under given circumstances, and debated the primary source of moral principles. The young surgeon had devoted considerable attention to the writings of Voltaire, Rousseau, Hume, and others, whose speculations had led him to look distrustfully upon the Bible. When the first part of Paine's *Age of Reason* was published this young man obtained a copy, and making himself conversant with the line of argument pursued, he began in conversation with his friend to make an undisguised attack on the Scriptures. Drew heard him state his objections fully and fairly, and then endeavoured to refute them. Finding at length that Drew was disposed to examine the whole case candidly, he offered to lend him Paine's work upon condition that he read and examined it attentively, and impartially stated his opinion respecting its worth. They met almost daily, and debated the principles underlying the *Age of Reason*, and examined the various instances of absurdity and contradiction which the author produced in detail. These friendly discussions had not proceeded far before the surgeon discovered that the argument of the book was more vulnerable than he had anticipated, and instead of relieving his friend, as he had expected, from the superstitions of a groundless faith, his own confidence in naturalistic deism was shaken, and after hesitating for a while in uncertainty he abandoned it and accepted, with the simplicity of a child-like faith, the revelation of God in Christ. The substance of these conversational debates Drew committed to writing, and upon subsequent review he thought it might be useful in leading other deists to question the validity of their theological system. He consulted two of his friends in whose judgment he had confidence, and acting upon their recommendation he prepared the papers for publication. The form of a dialogue was dropped and the whole of the materials carefully revised, and in September 1799 the pamphlet was sent forth to abide the judgment of a curious and critical public. This was Drew's first venture in anything deserving the name of authorship. The verdict of the public was favourable, so much so, that he was advised to send a copy to the Rev. John Whittaker, Rector of Ruan Lanyhorne, a secluded parish about twelve miles from St. Austell. This gentleman was possessed of scholarly attainments, and had gained considerable reputation as an antiquary, historian, and divine. He was a man of catholic sentiments, readily recog-

nising worth and ability wherever they appeared. Mr. Whittaker unhesitatingly undertook a critical examination of the pamphlet, and so highly did he estimate its worth that he forwarded a tolerably lengthy notice of it to an influential Review with which he was connected. Drew was now introduced to a circle of acquaintance outside that in which he had hitherto lived, and many beyond his own neighbourhood now began to regard him as a rising literary man. Between him and Mr. Whittaker there continued an intimate friendship, which was only interrupted by the lamented death of the latter gentleman. Drew's next publication was a Tractate of some seventy pages, in reply to an unwarrantable attack upon Methodism by a Cornish vicar. This gentleman had raked up some four-and-thirty anecdotes illustrative of the excesses into which Methodism led its votaries; and exposing as he thought its injurious influence upon morals and good manners. Drew instituted a searching inquiry into the various circumstances detailed by the vicar, and showed by evidence the most conclusive that some of the anecdotes were false, that others were misrepresented, that no trace could be found of a few, and that the rest had all undergone extensive revision. This exposure completely extinguished the vicar's book; but the calm, christian, and gentlemanly manner in which it was done secured for Drew the vicar's friendship. He had not been a bad fellow after all, that Cornish vicar. He was worsted in the contest, but then he was not going to cherish ill-feeling, and treat his humble antagonist with contempt; no, he knew how to value, and had sufficient generosity to acknowledge, the worth and ability of the man who had vanquished him. How different would have been the history of the Church of England—and indeed of all churches—had clerical disputants in many instances manifested a spirit like this.

During the closing years of the last century and the two first years of the present century, when the din of battle resounded throughout Europe and fierce agitation convulsed the nations, Drew in the retirement of a secluded Cornish town was quietly and diligently elaborating his Essay on the Immateriality and Immortality of the Human Soul. It had often appeared to him, he says, "that the natural immortality of the soul admitted of clearer and more conclusive statements than any he had as yet met with." Philosophic scepticism and atheistic materialism were boldly attacking the foundations of natural and revealed religion, and to look idly on seemed to Drew a serious delinquency. Under impressions like these he proceeded to investigate the first principles of his faith, and one result of this investigation was a conviction that rational principles will support the fact that immortality is naturally essential to the human soul; and this conviction with the grounds upon which it rested he gave to the

world in his celebrated essay. It may not be amiss to recall the circumstances under which this profoundly philosophic composition was produced. Drew had access to very few works relating to the subject. A few years before he had met with Plato's dialogues, and though he expressed himself as disappointed in the platonic discourses, yet traces of their influence are perceptible in his own essay. But any help that he derived from his predecessors in the same field of labour was more in the form of stimulus than in any substantial contribution to his store of knowledge. The essay, as he himself properly designated it, is an original essay. Busily engaged with his business during the day, he reflected whenever opportunity occurred upon the evidence for and against the natural immortality of the soul, and every consideration that seemed to him of real worth in relation to his argument he carefully committed to writing. By the kitchen fire at night, with the bellows upon his knee, these daily thinkings were revised, elaborated, and assigned their respective places in the argumentative structure he was ambitious to rear. The manuscript when completed was submitted to Mr. Whittaker's inspection, and with that gentleman's approval and under his advice the work was published by subscription. It met with a favourable reception, and was reviewed in a commendatory manner by several influential organs. The work at once took rank as the production of no common mind. The first part of this essay is devoted to a consideration of the question of the soul's immateriality; the second part to a consideration of its immortality; and whatever may be thought of the validity of the conclusions, no one can deny that the reasoning is acute, profound, and impressive. We may even venture to express the opinion that it will be found a difficult task to attack successfully and overthrow Drew's arguments. This essay, which after the publication of the first edition was sold to a Bristol bookseller for twenty pounds and thirty copies of a new issue, ultimately fell again into Drew's possession; he then revised it, and made several important additions and disposed of it to a London house for two hundred and fifty pounds.

Drew's literary friendships rapidly multiplied, and he fairly emerged from that obscurity in which his uphill struggle began. Men of respectable scientific attainments, and dignitaries of the Established Church, were now found among his correspondents and friends. Numerous were the demands made by visitors to the town upon his time, and some called, as he himself shrewdly said, "to see the cobbler who wrote a book," yet others sought his society from the pleasure it afforded them, and from a sincere desire to cultivate his friendship. His connection with the Rev. A. Clarke, now an LL.D., developed into a close intimacy, which extended to all the members of the Dr's family, and was only

dissolved by death. Success in Drew's case did not reveal, as it too frequently does, lamentable defects of disposition and character. He continued the same unpretending, generous, and devoutly religious man, living in the midst of his own people, sincerely but not slavishly attached to the community of his choice. His intellectual progress did not interfere with but rather contributed to the perfection of his religious life.

The attention of Drew was now directed to a theme different in character, but closely related to the subject of his previously published essay, and after considerable delay and revision he ventured to publish his monograph on the *Resurrection of the Body*. Though favourably noticed by some leading literary organs of the period, this work never took the position to which its merit entitled it. In this volume Drew advocated what is known as the germ theory, and whether we are prepared to accept the theory or not, a careful study of the work will compel the admission that the thinking is comprehensive and profound, the reasoning acute and pertinent, and that few, if any, better works on the subject can be found in the range of English literature. About this period of his life his connection with Dr. Coke began. Coke was in the West of England soliciting assistance on behalf of missionary work when he met with Drew. The estimate which Coke formed of him is evident from the proposal he made a short time after, with respect to literary work which he desired Drew to undertake. The proposal which Coke made was after careful consideration accepted by Drew, and he then abandoned shoemaking and gave himself up to literature. He was at this time just past his fortieth year. The connection between him and Coke has been the subject of much unfavourable comment. The literary labour it has been hinted was Drew's, the literary credit Coke's. Now in reply to the prejudicial remarks which have been made upon this connection, it is sufficient to say that Drew accepted the engagement after much deliberation, and he was not a man to enter into a dishonourable compact. He was perfectly satisfied with the circumstances which prevented their names appearing conjointly on the title-pages of the works published. And he was never disposed to be satisfied with anything unfair. He did not consider that the connection reflected discreditably upon Dr. Coke—and he was not a man whose judgment was easily perverted. During the seven years this connection lasted all the works bearing Coke's name passed through Drew's hands. In addition he prepared the reports and circulars relating to the Methodist missionary work, which at that time was under the superintendence of Dr. Coke. Drew was in point of fact the first secretary of the Wesleyan Missionary Society. Soon after the connection between him and Coke was formed, he was engaged through the influence of his friend Dr. Clarke, as a contributor in the philosophical department of the

Eclectic Review. He did not contribute many papers, when, finding himself so trammelled by the conditions under which the Review was conducted that he could not say freely what he wanted to say, the engagement terminated.

The volumes on the *Immortality of the Soul*, and the *Resurrection of the Body*, attracted the notice of Professor Kidd, of Aberdeen, and recognizing their merit, he at once entered into correspondence with Drew. The professor had himself risen from an obscure position, and naturally felt interested in the self-educated Cornish shoemaker. He it was who directed the attention of Drew to the prize offered by the Burnett Trustees for the essay "On the Existence and Attributes of God," and urged him to become a competitor. But feeling certain that the magnificent prize offered, together with the importance of the subject, would bring the best philosophic and literary men of the United Kingdom into the field, he hesitated about undertaking the work; but finding himself shortly after with some degree of leisure on hand, he devoted himself to a study of the subject. Several of his literary friends were consulted, and his labours profited by the suggestions they offered. Gradually the work approached completion and towards the close of the year 1813 it was forwarded to Aberdeen, where, along with about fifty others, it underwent the scrutiny of the appointed judges. He was unsuccessful. But the essay was subsequently published, and all who have any acquaintance with it, will, we are sure, witness to its great merit. The various arguments for the being and attributes of Deity are stated with a clearness, vigour, and originality, which it will be difficult to parallel in any kindred production. The work was undoubtedly inferior to some of the others sent in to the judges in classical grace and literary finish, but in comprehensive grasp of the subject and a robust, manly way of dealing with it, it was inferior to none. Probably, as Professor Kidd suggested, the profundity of the work more than anything else determined its fate in the competition. Drew himself regarded it as the best work he ever wrote, and a careful comparison of it with his other productions will go far towards confirming, if it does not establish, this opinion.

After his connection with Dr. Coke terminated Drew was engaged in various literary projects up to 1819, and for a few years preceding that date he discharged the duties of Postmaster in St. Austell. In the year just named a change took place again in his circumstances. Through the influence, and acting under the advice of his friend, Dr. Clarke, he entered into an engagement with Mr. Fisher, of Liverpool, to fulfil the duties of editor and general superintendent of the works issued from the Caxton press. This arrangement necessitated a brief separation from his family, but after the business was removed to London, in consequence of

the destruction of the Liverpool premises by fire, his family rejoined him, and he continued to discharge the duties of editor in Mr. Fisher's establishment, till he left the Metropolis to die in his native county in the spring of 1833. He was the first editor of the *Imperial Magazine*, and laboured among the pioneers of the cheap, useful, and entertaining periodical literature, with which we are now so plentifully supplied.

His years now passed away with comparative smoothness in the discharge of his editorial duties, and the fulfilment of obligations imposed upon him by the church. During this period of his life the University of Aberdeen honoured him by presenting him with the degree of M.A., or perhaps it may be better to say that the University honoured itself by recognising his merit and enrolling him among its *Alumni*. The monotony of his now even life was only interrupted by the visits of friends and an occasional excursion to his native county. It was during one of these excursions that the great sorrow of his life came upon him. In the midst of her family, and at the house of one of her daughters, his wife suddenly sickened and died. For thirty-seven years they had shared each others sorrows and joys. She had encouraged and sustained him during the latter part of his up-hill struggle. She had been permitted to look upon and rejoice in his success, and when the separation came he felt it to be his greatest sorrow. The light of his eyes and the desire of his heart were gone, and he had now to complete his journey in the shade and alone. In five years after he himself removed, died in the same house, and was laid by the kindly hands of his children, in the same graveyard, to await that resurrection which had engaged his thought so profoundly, and in hope of which he looked forward in unwavering faith. His end was worthy of a Christian philosopher—calm, peaceful, and confident. He looked beyond the darkness of the tomb to that inheritance of the saints in light towards which he had been long journeying, and for which, through the mercy and by the grace of God, he had been long endeavouring to realise personal meetness.

His brief and simple life-story shows, as many another life-story has done, that intellectual power and ability are not the exclusive possession of a class. There may not be many instances in which the combination of talent is of such a character that the possessor gains high distinction, but there are few or any instances in which a man may not gain a considerable degree of eminence. It is not so much the lack of mental power, or the absence of opportunity, as the want of application that dooms so many to mental barrenness and the bondage of a deplorable ignorance. A narrow margin of opportunity, diligently improved, will speedily multiply a man's advantages; and by persevering effort difficulties themselves may

be made aids to progress. Contemplate any life that has realized success, and it has been a life of labour and application. It is a vain delusion to suppose that success is due to mere endowment, or the accident of favourable circumstances. However richly endowed and favourably circumstanced a man may be, progress and success depend upon effort. And by persistent application men, less richly endowed, and even hemmed in by difficulty and disadvantage, may create for themselves a respectable position and name. While Drew possessed endowments of no ordinary quality, he was emphatically a worker. Every fragment of time he valued with a miser's care, and every difficulty he faced with an undaunted heart. He did not rouse himself now and then to some great effort, as if he intended to sweep all hindrances away with giant stroke; but by persistent endeavour he overcame disadvantages, and planted his foot upon the neck of difficulty. He carried the same persistent energy into his business which characterised his pursuit of knowledge, and created for himself a respectable trade by an application as severe as that by which he won intellectual distinction. Hours which others wasted in idleness or dissipation he rendered productive and fruitful, and difficulties before which others indolently cowered, he resolutely attacked and vanquished. There was in Drew no fretting anxiety after the impossible. What was unquestionably out of his reach never troubled him. When determining the particular course of study to which he would devote himself, he turned aside from several branches of inquiry to which he had strong inclinations, simply because they were out of his reach. A desire for distinction, which can never be gained, frequently interferes with the attainment of an eminence which is fairly within reach. Few things are more common than for men to waste their time and dissipate their energy by a vain and corroding fretfulness after what they can never become. Desiring to become something beyond the reach of their faculty, they never become anything. With eyes dreamily fixed upon the remote and unattainable, they overlook available acquisitions close at hand. Drew determined to do what he felt and was assured could be done, and to this he applied himself. The whole-heartedness and concentrativeness of his application to a given study reveals a primary condition of his success. Efforts to produce a result worth anything must be concentrated. The wider the range of human application the feebler it is at any given point. The instances are very rare in which the time at a man's disposal, and the ability with which he is endowed, will allow him to be cosmopolitan in his pursuit of knowledge.

"One science only will one genius fit,
So vast is art, so narrow human wit."

Let, then, those before whom life stretches out full of promise

and with whom intellectual attainment is a possibility, weigh well the conditions of success as revealed in the life of this Cornish shoemaker. Not by any happy accident, nor by any singular but unforeseen combination of circumstances will any man be raised to eminence and crowned with the laurel of victory; but by laborious, persistent, and concentrated effort, directed to what is fairly within reach, and unhampered by fretting anxiety after the impossible, are difficulties vanquished and success realized.

A. J.

ART. V.—THE ANTIQUITY OF MAN.

PART FIRST.

A paper read before the Nottingham District Ministers' Association, March 3rd, 1871.

AMONG the many Biblical and scientific questions which have recently called forth the efforts of foes and friends of Holy Scripture, the first appearance of man on the earth has had a prominent place. Without giving absolute confidence to any system of Biblical chronology, believers in Revelation have generally held that the Adam of Scripture was the first man on earth; and that he was ushered upon the scene by the creative power of God, within a period ranging from six to eight thousand years ago. Such an opinion is favoured by the English version of the Scriptures, the original Hebrew, the Samaritan Pentateuch, and the Septuagint, more or less. But, as no formal chronological system is given in the Bible, and the above authorities somewhat differ, this opinion is founded, with more or less certainty, on different facts recorded in Scripture. The genealogical tables of our Bible do not mention every link in the chain of succession; therefore, we have a presumptive reason for believing that the chronology constructed by critics and philosophers may be founded on facts, as data, which did not occur in *immediate* succession. This being the case, the Bible is not answerable for any particular chronological system, and is therefore clear of any collision with the demands of geological chronology. But, we are not at liberty thus to dismiss the question of Man's first appearance on earth; and beside, it has become the fashion lately in what are called "Scientific Circles," to accord to the human race such an antiquity as cannot, we think, in any satisfactory manner agree with Bible evidence. In other words, if the Bible be trustworthy, we think Sir C. Lyell, Profes-

sors Ansted, Huxley, and others of that class must be wrong. Let us try to look the question fully and fairly in the face, and calmly discuss the points at issue.

One preliminary statement is worth making. The most daring speculators in Geology are ever affirming that man is the *last* of earth's inhabitants yet appearing, and that he could scarcely appear until after the Tertiary cycle was past. Man is younger than the glacial or boulder drift epoch; he is more modern than the *flourishing* period of the mammoth, mastodon, and woolly-haired elephant. That is to say, man's appearance did not occur any way till the latest survivors of that boreal period were expiring or passing into extinction. For that reason, at the risk of anticipation, we may here remark, admitting the occurrence of human remains near, or along with the remains of extinct elephants, mammoths, sloths, hyænas, and bovine creatures, this fact cannot prove man to have contested the scene with them; and human remains in the dens, caves, and gravel-beds may very easily and much more probably have been *drifted thither* by some of those tremendous floods, of which the earth's crust and human history bear sufficient evidences. More of these things anon.

There are several arguments bearing on the "Antiquity of Man," to some of which we shall call attention in this paper. The *first* is the geological argument. Geologic evidences on the antiquity of man have been presented in great variety and number. Already efforts to collect evidences have been put forth in Britain, France, Belgium, Germany, Switzerland, Denmark, and in several parts of Asia, Africa, Australia, and the two Americas. The debris of Indian civilization and the mud delta of Egypt have been more or less explored with a view to ascertain, if possible, the first advent of man. Flint implements have been found in France about thirty feet below the higher surface of the country, near the sides of rivers, and in their beds; in England through excavations for roads and railways, cart-loads of what are called flint and stone implements have been found; several caves have been explored, and the remains of human skeletons in some instances found, with the remains of what are considered extinct species of animals embedded in floors of stalagmite. Caves have been examined in Belgium of the same character with similar results. In India, near Madras and Arcot, some quantities of implements have been found, which, though made of Indian quartz, resemble the flints of Western Europe, and attest at once the unity and antiquity of the human beings supposed to have made them. In Egypt, at varying depths of from six to sixty feet *some very few* relics of men have been found. In Scotland and elsewhere old fossil tree canoes have

been dug up from depths varying from six to twelve feet of rock-mud. In the valley of the Mississippi fossil-trees, with a human skeleton or two and other human remains, have been fetched up from 10 to 15 feet depths. In the crannoges of Ireland and lacustrine deposits of Switzerland implements of wood, stone, bronze, and iron, have been found here and there, and piles of relics of what are known to geologists as "lake dwellings" in more or less profusion have been found. In Denmark a bank or two of said-to-be cast-away remains of shell-fish, and especially cockles and oysters, have been explored; and these shells, mounds, or "kitchen middens" are regarded as accumulations caused by great devourers of shell-fish who lived in such inclement and boreal climes that they had to spear huge mammoths with flint-headed arrows and barbs, fish for what few finners they could catch, and make up their scant, and cold, and comfortless meals by the consumption of enormous quantities of shell-fish. Sir Charles Lyell has written much respecting these things, and to give a fair representation of the grounds on which geologists build their theories of man's antiquity it will be necessary to cite from their own works. We first quote a few paragraphs from Sir C. Lyell's "Antiquity of Man," the standard work on the high antiquity side. Lyell makes use of the investigations of M. M. Tournal, Christol, and others; besides his own extensive and prolonged geological researches. In his memoir M. Tournal stated "that in the cavern of Bize, in the department of the Aude, he had found human bones and teeth, *together with fragments of rude pottery in the same mud, and breccia connected by stalagmite, in which land-shells of living species were embedded, and the bones of mammalia, some of extinct, others of recent species.* The human bones were declared by his fellow-labourer M. Marcel de Serres to be in the same chemical condition as those of the accompanying quadrupeds."—*Lyell's Antiquity of Man*, p. 60.

"Speaking of these fossils of the Bize cavern five years later, M. Tournal observed, that they could not be referred, as some suggested, to a 'diluvial catastrophe,' for they evidently had not been washed in by a transient flood, but must have been introduced gradually, together with the enveloping mud and pebbles, at successive periods."

It will perhaps be deemed unfair that we have not given more lengthy extracts from the writings of these and other geologists. We must in this be excused by lack of space. The intelligent reader is most likely acquainted with the majority of leading works on the "Antiquity of Man." Others may gain all necessary information by consulting the published writings of Sir C. Lyell, Professor Ansted and Dr. Page.

We have a full and abundant account of the strongest facts and

arguments presented as the basis of an excessive antiquity. Sir Charles Lyell and his collaborators think nothing of assigning a hundred thousand, or five hundred thousand years, as the time of man's first appearance on earth. Unless we are greatly mistaken, such teaching is at variance with that of Moses; we think, indeed, that if these writers are right in their reasonings and conclusions, Moses must be wrong. We are aware that different plans of reconciliation have been put forth, especially by those who are professedly friends of revelation, and freely tamper with Holy Scripture, in order to grant to the apostles of modern science, so called, every extravagant demand they make. For our part, we cannot go with these on the one hand, nor on the other can we join in the craven cry of sceptic, atheists, &c., so often proceeding from weak minded believers, who injure rather than benefit the cause of Christ by their unreasonable fears. But, in sooth, after all, the geological evidences on the antiquity of man, put forth by Sir C. Lyell, Mr. Ansted, and others, amount to very little that is adverse to Bible teaching. We can afford to admit every ascertained and indisputable *fact*, but that by no means shuts us up to the acceptance of their unwarrantable conclusions.

First, there are, we grant, fragments of rude pottery, with stalagmite, extinct species of bone, and shells of living species. But, these very remains are in general huddled together in confusion, along with bones of living species. From such phenomena it is pretty evident that the dates of death and entombment are very uncertain. Clearly the extinct and living species of bones have been driven together by some external force; for, if the extinct or living had been deposited in the place, and a long interval of thousands of years rolled by before the deposits of the bones and exuviae of living or extinct species took place, there would have been some evidence of the fact by intervening masses of drift, abrasion, denudation, or deposit. But, as the remnants of both extinct and living species are often simultaneous, or on the same flooring, embedded in the same layers of breccia or some other kind of rock, they must have *all gone into* the caves at the same time, as we must think, forced thither by some equivalent power. Human fossils at Durfort and Hozritz were most likely the result of mining accidents, or, they might be burial-places—a cause to which the distinguished Hugh Miller assigned all human deposits—specially as, like those found in the caves in Yorkshire, and described by Mr. Buckland in the *Philosophical Transactions* for March, 1822, they were *not mineralized, but retained a portion of gelatine*. For all that, they were nearly as good human fossils as have yet been discovered. Yet again some of these might be caused by landslips or earthquakes, entombing individuals, households, or even villages.

In the next place,—the cavern of Pondres was “filled up to the roof with mud and gravel, in which fragments of two kinds of pottery were detected, the lowest and rudest near the bottom of the cave, below the *level* of the extinct mammalia;” thence, after the fashion of geology, it is assumed that the pottery must have been deposited before the mammalia became extinct! The date—to within a few centuries—of the pottery can be ascertained. We might allow it to be pre-Exodian, or even ante-diluvian; but that makes very little matter, for a few local floods would easily do all that is required, especially as the rude pottery was below the level of extinct mammalian relics, but not under the remains themselves. And even where the remains of living species are under those of the extinct ones, the case is by no means difficult to meet on the admission of geological evidence of local and universal floods. Do as geologists are accustomed to do—suppose a thing or two. Suppose a cavern with two or three levels of flooring—a common thing; suppose a great local flood—no uncommon thing; suppose bones of extinct species, or living ones as the case may be, washed bare by the rush of the waters—suppose the flood to wash away a large quantity of *debris* containing remains of living and extinct species, the pottery being easily transported, is drifted from a short distance into the lower and further level, where the mud, &c., fills up the lower to the level of the higher; and, suppose the extinct remains borne from a greater distance are at length drifted into the cave and naturally rest upon the higher level. If the extinct remains were torn up at a nearer point, or by an earlier flood, they would quite as naturally rest upon the lower floors. All you need to account for the phenomena is at hand; whether the lower level be at the entrance or further end of the cave makes no real difference; for, coming in first, and the floods rising on all sides at once, the relics of whatever kind naturally get to the lower level before other remains are brought down by the waters. Then, the remains enumerated by M. Tournal, are not with certainty referred to extinct species; so that, as far as his discoveries are concerned, nothing is conclusive of high antiquity. It was further disputed by one of the ablest archæological geologists, M. Desnoyers, whether the extinct species had ever been contemporaneous with men in France, and still further, the flint implements, arrow-heads, and pointed bones, he said, as well as the coarse pottery of French and English caves, “agree precisely” with those found under the altars of the early inhabitants of Gaul, Britain, and Germany. It is therefore about as clear as such things can be, that early Druidic times will furnish all that these specimens of geology require. Even Sir Charles Lyell himself, came to the conclusion that the human bones mixed with those of osseous breccia, cavern mud, and remains of extinct species were not Coeval! It is also

conceded by Sir Charles and others that geologists have been deceived by these inter-mixtures, and have assigned to one and the same period fossils which have been introduced at different periods. Then further still, Dr. Schmerling who investigated the fossils of Liege cavern, found that the human bones were so rolled—a convincing evidence of diluvial action—that they could not have been intentionally buried on the spot; and, besides, there were bones of extant mammalia mingled with those of extinct species, so proving that all were not *in situ*, if any of them were; which, on data like these must be open to question. The next case to be considered gives no more evidence of a twenty-thousand years antiquity than the foregoing. In the Engis cavern a skull was disinterred which fell to pieces during extraction from the matrix in which it was found; and another larger one, supposed to belong to an adult skeleton, enabled the Doctor to speculate on the race to which it belonged. This latter one lay at the enormous depth of five feet! With both, a tooth or two of extinct species were found. Hence it must be inferred, after the fashion of geological logic, that the teeth could not possibly be in the breccia or other *debris* BEFORE the human beings were buried there by accident or by mourning friends! Now, on supposition that there ever were cave-dwelling men, or men who had dwellings near these caves, or, that some died or were killed in the chase after their game, as it is generally assumed that they lived by hunting, it is the easiest possible thing that the hardy hunters might entomb a dead comrade on their way, or, that flying from some ferocious ante-diluvian, or post-diluvian beast, a young person or adult might flee into the cave and be devoured there; or, being previously caught, might be dragged into the monster's den and be devoured at the animal's leisure. Besides, we have not yet got to a *fossil proper*; and, here we may state, that we cannot remember a single instance of human remains being found in a truly fossil state.

The celebrated Neanderthal skull found in 1857 next claims attention. There are many fissures in the limestone of the neighbourhood. This particular cave is, or was, about 60 feet above the stream and the bottom of the ravine, and about 100 feet below the top of the cliff. The fissures are much filled up with mud and stones. One such fissure was shown, which reached from the cave to the upper surface of the country. Down this fissure quantities of loam had been washed from time to time. Even Sir C. Lyell says, that perhaps the skeleton had been washed down into the cave as well as the accompanying materials! We just remark, that if the skeleton had not been so washed down, few things could be more likely than for a person to be accidentally entombed by falling alive down such a chasm. And this is one of the apparently strong but really flimsy data on which the super-biblical antiquity of man is made to rest!

The next case is that made out by M. Boucher de Perthes, and accepted by Sir C. Lyell, with respect to the flint implements of Abbeville in Picardy. This remarkable discovery, together with the flints of Amiens, and others in Bedfordshire, Somersetshire, (England), the Sewalik hills in India, and other places, has been trumpeted long and loudly by the high antiquity school. As the Abbeville case is a classical one, we call a moment's attention to it. The remains are declared by geologists to be pre-Celtic, because they are of ruder construction than the polished weapons of the Celtic tribes. But, the Celts were post-diluvian, historical people, whose descendants inhabit different parts of the earth at this day; therefore, the flints of the valley of the Somme could not date beyond the antediluvian period. In this we are admitting the authenticity of these flints, an assumption not allowed by every investigator in this field of research. But even M. Boucher de Perthes himself styled these implements "Antediluvian," says Sir Charles Lyell, "because they came from the lowest beds of a series of alluvial strata!" Professor Ansted, Sir C. Lyell, and others, refer to the finding charcoal and a human skeleton 15 feet deep in the Delta of the Mississippi under four layers of woody matter deposited successively with mud and sand. The rings of the trees, which count for as many seasons of years, are added to the assumed period of mud deposit as evidence of vast antiquity. These with the flint implements and fissure-skeletons are the foundation of an antiquity of 250 thousand years! How passing strange this is. For it is well known, surely, that such are the incalculable masses of mud, sand, wood, animals, &c., borne down annually by the Mississippi, that one century would accomplish even more deposits than this. It would be excessive to assign a century for each layer of woody matter; and, it is pretty certain that charcoal is geologically a modern production; besides, if as Professor Ansted says, these very ancient men did not cook their food or use any but stone and flint tools, they were under no very likely circumstances to induce the making of charcoal. Add to this the further statement that among other evidences of antiquity instanced by the Professor, there are "*Roman remains of known date.*" Certainly it seems astonishing that men professing Science and Philosophy should ask us, either gravely or in jest, to believe that Roman pottery existed with deposited remains 250 thousand years ago. The Professor further insists upon it that all these relics are post-glacial, with which we can very well agree; especially, as several very able writers hold that the glacial boulder drift period was the chaos of Scripture, by which the earth was rendered waste and desolate in every respect.

"The angle at which the pole of the earth inclines towards the sun is found to be fixed. It oscillates between two points during

a period of about 30,000 years, and the result of this oscillation is to change, in the same degree, the climatal condition of the earth. A minute calculation shows that about 15,000 years ago the angle at which the earth was inclined to the sun was such as to cause an arctic climate to prevail over an area extensive enough to include Great Britain and Northern Europe. That such a climate did prevail here geology declares; and astronomy steps in, not only to confirm the deductions of her sister science, but to fix the date of the great glacial epoch." (*Derby and Chesterfield Reporter*, Dec. 23rd, 1870.)

The distinguished Dr. Hitchcock and his co-workers have found quite as convincing evidences of the glacial period in North America. The great geological Naturalist, Agassiz, found as convincing proofs of it in the tropical regions of America; and others have found proofs of glacial action in India. We may therefore infer that all the earth's surface was subject to glacial action. Take then the 15,000 years given by the astronomical calculations referred to; associate therewith the fact that the earth's angle would require for its oscillation from a glacial incidence some thousands of years, and the evidence in favour of even a lower antiquity than 6,000 years becomes very strong; for man could not exist during the boulder drift. As for these ancient men splitting bones to extract marrow from their prey, it is no evidence of antiquity but of barbarism; for precisely similar things were done in the sight of Rev. Laidman Hodgson, a very recent Wesleyan Missionary in Africa. Among the Aborigines of various countries, such occurrences are daily taking place at the present time: and Mr. Ansted declares that in Australia, only a few years ago—we may safely add, even now—the evidences of lowest savagery and highest civilization co-exist. Dr. Page is an advocate of the high antiquity of man, but his deliverances are far more careful than these. Observe what he says:

"So far as geological evidence goes, we have no trace of man or of his works till we arrive at the superficial accumulations—the coral-conglomerates, the bone-breccias, the cave-deposits, and the peat-mosses of the current period. It is true, that so far as the earlier formations are concerned the evidence is purely negative; but taking into account all that palaeontology has revealed touching the other families of animated nature, the fair presumption is that man was not called into being till the commencement of the current geological era, and about the time when, in the northern hemisphere, the sea and land received their present configuration, and were peopled by those genera and species, which (with a few local removals and still fewer extinctions) yet adorn their forests and inhabit their lands and waters." *Past and Present Life of the Globe*. pp. 213, 214.

"All that we have to do with is relative time; and even in dealing with the current epoch, should we assert that certain events took place more than six thousand or eight thousand years ago, we are simply ascribing a provisional opinion, and not maintaining a belief like that founded upon the written record of human history." (*Geology for General Readers*, p. 274). "We can also affirm, what is the object of the present sketch to prove, that as there has been an ascent in time from lower to higher forms of life; so man, being the highest known creature, comes latest on the geological stage, and that evidences of his existence are to be found only in the most recent and superficial formations" "Man, so far as every known fact tends to indicate, belongs to the Recent or Post-tertiary period. No remains of his kind, no fragment of his works, no traces of his presence, have ever been detected in earlier formations." "All animals in the history of the past, if they have existed long enough, break into varieties and species; and it will be a proof of man's comparative recentness, if we can discover no wider difference than mere varieties;" (That this is the case, see *Darwinism and Developmentism*, in *Ambassador* for August 1870, and *Ethnology in Relation to the Bible*, February 1871) but, on the contrary, it will be evidence of higher antiquity, if zoologists can show that any variation, past or existing, is so great as to entitle it to be ranked as a specific distinction." (*Geology for General Readers*, pp. 276, 277, 286.) The late Professor L. Gaussen, Geneva, says, "Man, notwithstanding his own pretensions in all ages, and the frequent assertions of unbelievers, has existed only a comparatively short time on the earth, having been created long after the plants, after the birds, after the marine animals, after the reptiles, and after all the terrestrial animals."—*The World's Birthday*, p. 224.

The Noaic Deluge affords a remarkable explanation of all the known geological phenomena relating to the antiquity of man. Its effects must have been immense; and, fairly estimated, it will more than suffice to account for all the facts of the case. Washing, abrasion, rolling, eruption, transport, depression, upheaval, subsidence, and confusion, are among the seemingly ascertained facts of the case. Even scooping of valleys and accumulation of mounds, such as are shown in Britain, India, and elsewhere, must have resulted from that series of events. Immense deposits of loam, mud, sand, gravel, timber, stones, and other *debris*, must have taken place. We assume the occurrence of the Noaic Deluge on various grounds. The Bible teaches it, but not the Bible alone. Geologists may differ somewhat in their opinions respecting its date, extent, operation, effects, &c.; but we are not aware of any respectable geologist who denies, or even doubts, such an occurrence. Universal tradition, archæology, and mythology attest it.

Researches in Europe, Asia, Polynesia, America, and elsewhere, have brought many traditions about it to light. Even China has been a witness. Professor Anstead says: "The precise meaning of the sacred history in respect to that deluge, or its exact date, are subjects that we need not here discuss; but one thing is certain, namely, that a large part, perhaps the whole of the earth's surface, has been under water since man was among its inhabitants; and it is possible that many similar, and partial deluges have taken place at many periods during the earth's history." Look then at forty days and nights of torrents of rain, the breaking up of the fountains of the great deep, and the various eruptions which simultaneously occurred; the twelve months' abandonment of the earth's surface to the rolling, foaming masses of water, mud, &c.; then the subsidence, consisting of immense moving masses of water, and in some places, perhaps, even of ice, as well as other various volumes of matter in the wildest and strangest confusion. These would easily tear up the graves and raise the dead carcasses, skeletons, and other relics of both extinct and extant creatures, and re-deposit them in the strangest confusion. If we assign the deluge to the year 2000 of our common chronology, allowing that time for the ante-diluvian period, many deposits of men, human instruments, and extant animal exuviae must have occurred; and their entombment must, one would think, have placed them in some, yea, in many instances, with the remains of animals destroyed during "the reign of terror" ushered in by the glacial epoch, which is, on nearly all hands yet allowed to have preceded the human epoch. What can we want more than these to account for the few, the very few, human bones in a semi-fossil state yet discovered by all geologists put together? And, besides, by such observers as Dr. Falconer, the *fauna* found with the remains of man are said to be post-glacial; and as the loess, a fine mud overlaying a great part of the earth's surface, and attributed to glacial action during the boulder drift denudations and deposits, by Sir C. Lyell, contains such remains, it is clear that the antediluvian period is quite as ancient as the case requires. Baron Humboldt says: "When a phenomenon is general and repeated under the same conditions, as has been the case in the filling up of the longitudinal and vertical fissures of calcareous rocks, such a phenomenon must have been produced by a cause as general as the effects which group around it. According to this double condition, which is presented in all caves where remains of animals of geological date are found, it is impossible to attribute it to any other cause than to violent inundations." Mr. Prestwich also says: "I could never admit the possibility of river-action, as it now exists, having in *any length* of time excavated the present valleys and spread out the old alluvia; neither was it possible to

admit pure cataclysmic action in cases where the evidence of contemporaneous old land surfaces and fluviatile beds were so common." Then, what foundation is there for the assumption that valley fossils were deposited thousands of years before the overlying masses were first deposited on them, and afterwards washed away by river action?

A. CLAYTON.

(*To be continued.*)

ART. VI.—FOOTSTEPS OF GOD.

Strange Footsteps; or, Thoughts on the Providence of God.

Illustrated by incidents new and old; by Revs. C. & H. KENDALL.
London: G. Lamb, Sutton Street; Bemrose and Sons, 21, Paternoster Row. 1871.

WE accord to this work a cordial welcome, not only on the ground of its intrinsic excellence, but from the fact that it supplies a want in the literature of recent times. No writer of late years has avowedly gone over the ground taken in this work. Not that Christian writers have failed to notice the connection of events with Divine providence, as they have transpired, or have ignored the Hand of God in History, but as far as our knowledge extends, there has been no treatise dealing methodically and exclusively with the subject. On making this statement we have not overlooked Dr. Cosh's "Method of the Divine Government," nor the work of the venerable Thomas Jackson on "The Providence of God." The former of these works is certainly a masterly performance, and is a valuable addition to Christian Apologetics, but only a third of the work bears upon the subject of Divine Providence. The author makes the terms of the title comprehend the moral relations and the divine economy for man's spiritual restoration. Mr. Jackson's work does admirably what it professes: it traces the displays of Divine Providence in Holy Scripture. The examples of Divine ruling and over-ruling in the Bible are wisely selected, and clearly set forth. It only touches incidentally, however, upon the principles lying at the root of the subject, and leaves its speculative aspects out of view altogether. But in regard to the work at the head of this page, let us say that in the masterly introduction the whole question is dealt with; and the theories and difficulties emerging in the subject are ably handled. No pretension to exhaustiveness is put forward; on so vast a theme exhaustiveness is not to be looked for.

With this necessary limitation in view, it may be said that the work is a valuable contribution to sacred science, and we counsel our readers to "read, mark, learn, and inwardly digest" these reasonings and lessons upon Divine Providence, as much for their spiritual as for their intellectual culture. To give an adequate idea of the work, regard should be had for its style, its philosophy, and its illustrative instances. To begin with the writing,—it is vigorous and healthy, unlike the pithless sentimentalities so common in what is called fine writing, though it often swells with the fervour of real eloquence, and abounds with striking thoughts in choice imagery. This, for example, is finely put,—“This life of ours, though prosy enough in many of its details . . . is yet sublime on account of its connection with Christ and with the great hereafter. It is the portico to a massive, magnificent building. We may enter Westminster Abbey by a low archway and a queer old door, but when we get inside what a sudden enlargement! and what wonders! what visions in stone! Life is a low doorway, where we must stoop even to the dust, but it conducts to infinite possibilities. Heaven or Hell is suspended on the use we make of it.” Our next citation is made not only for its literary excellence, but for the weighty sentiments it contains,—“We are in a labyrinth, but our finger is on a silken thread. We have to do with God as truly as David had; we are as much the objects of His care and the subjects of His government as David was. There is a Providence presiding over the destinies of England to day as really as there was over the fortunes of Israel in olden times; and we feel persuaded that if a modern bible could be written by an inspired pen, many events would be found to have an important moral signification which had not been supposed to have any signification at all. The revelations made in it would be perfectly startling, and it would be seen, that except in the outward dress of them, the changes taking place in churches and in nations, the decisions written in blood on battle-fields, the incidents of the household circle, and the ceaseless play of joys and sorrows upon individual human hearts, had precisely the same connection with an invisible world, and with a supreme being, as the events that are chronicled in the old and new Testaments. It would be found that there were other Jobs besides him who dwelt in the land of Uz; other Hamans hanged on the gallows they had erected for Mordecai; other Peters that denied their Lord, and other Judases that sold their Master for a miserable pittance, and to whom existence became intolerable through remorse.” The writer of the Introduction recalls the fact that the eyes of men are being turned to Christ and his cross, and he rejoices in it. “The cross,” he says, “is the effectual silencer of our doubts, it is the guarantee of every blessing; it is the celestial sunlight that discloses even terrestrial objects. It makes us feel that we are saved,

that we are bought with a high price, that we are very dear to God; it satisfies us that He who has expended so much on our recovery, will not treat our welfare with indifference, nor easily give us up." The opening paragraph of the chapter on "Little Things" is every way worthy of quotation, from the beauty and grace of it: "Who hath despised the day of small things? Not the Being who could best afford to do it; He who is of all Beings wisest, and has at His command exhaustless resources. Those 'small things' which only the thoughtless despise He has invested with an influence that is great in the inverse ratio of their bulk. He makes the ocean of drops, and builds the universe out of atoms. He has countless armies of efficient workers under His command, which are so small that man is unable even to see them, until he consents to borrow aid of tiny grains of sand, which, when fused, make him a magnifying-glass and help his deficient vision. Time and number are brought into such relationship with littleness, that a small funnel would run through the Atlantic. No summit is reached at one bound, but by a succession of laborious strides men gain the mountain height, and even ants must creep to the top of their municipal hillock. By planting many steps between a low beginning and a lofty climax room is given for the play of that law of progress which is one of the chief ordinances of Heaven. . . . By bringing things to perfection at twenty stages instead of one, there are twenty sensations wrung out of it; and after waiting so long the last stage out of the score causes more pleasure than the whole would have caused had it been accomplished at a single stage. In all this there is a wise economy of force for the production of the greatest amount of utility and the greatest amount of happiness."

Pregnant sentences, like the following, are scattered over the work: "Religion is the friendship of man and his Maker." "Prayer is no mere reflex influence, but a real asking and a real receiving." But our commendation must not be confined to the literary features of the work, we approve as heartily of its principles and philosophy.

The contention for the supernatural, that is, the exercise of the Divine will, in the universe is manfully taken and nobly held. It is too much the practice now-a-days to exclude God from His own universe by the use of such sounding epithets as continuity, solidarity, development, invariability of sequence, evolution by law, organization, moral and social dynamics, &c. We are freely told that there can be no modification whatever in the existing conditions of material agents, unless through the invariable operations of a series of eternally impressed consequences, following in some necessary chain of orderly connection. No one holds more firmly to the invariability of natural law than we do; the founda-

tions of material nature are stable and sure, the laws of her operations are fixed and certain; sweep the telescope across the fields of illimitable space, or use the powerful microscope upon the growths of earth, and everywhere the operation of inflexible law are discovered. But this invariability is necessary to make these laws the instruments of the Divine will in Providence, for incertitude would render them incapable of service; so that when our philosophers point into the perfect order of nature they direct us to the proper sphere for the constant control of a personal God. We do not presume to inquire into the mode of Providence, it is the fact with which we have to do. No finite mind can fathom or explain the method of Divine operation. His ways must be higher than our ways and His thoughts than our thoughts; but what we want to show is, that so far from the constancy of nature being a reason for regretting God's Providential rule in the world, it is necessary to a true conception of it. This argument is well rendered by a recent writer of eminent name: "The notion," he says, "that the uniformity or invariableness of the laws of nature cannot be reconciled with their subordination to the exercise of will, is a notion contrary to our own experience. It is a confusion of thought, arising very much out of the ambiguity of language. For, let it be observed that, of all the senses in which the word Law is used, there is only one in which it is true that laws are immutable or invariable, and that is the sense in which Law is used to designate an individual Force. Gravitation, for example, is immutable in this respect--that (so far as we know) it never operates according to any other measure than directly as the mass, and inversely as the square of the distance. . . . There are no phenomena visible to man of which it is true to say that they are governed by any invariable force. That which does govern them is always some variable combinations of invariable forces. But this makes all the difference in reasoning on the relation of Will to Law. There is no observed order of facts which is not due to a combination of forces, and there is no combination of forces which is invariable--none which are not capable of change in infinite degrees. Thus, Law is not rigid, it is not immutable; it is, on the contrary, pliable, subtle, various. In the only sense in which laws are immutable, this immutability is the very characteristic which makes them subject to guidance through endless cycles of design. We know this in our own case. It is the very certainty and invariableness of the laws of nature which alone enable us to use them and yoke them to our service."

Here then is the sphere of Divine Providence in relation to man and human affairs. There must be a Providence as certainly as there is a Creator. He who creates the universe makes provision for all its interests and needs; and throughout the realms of

existence the Divine work is a grand reality. He must be in every place in all the perfection of His nature, so that nothing escapes His observation, and nothing can be beyond His control; all transpires by His appointment or permission, for every creature is at His disposal. As we grant Divine existence, the distinction between things physical and moral, man's responsibility, the present vicinity of invisible and spiritual realms, so must we admit that the sum of things in their infinitely complex operations is governed and controlled by the highest reason and intelligence. We know that in the moral aspect of things there are dark spots, dreary wastes, and confounding problems; but have we any relief in denying an actual Divine Providence? And do not these questions resolve themselves into the old and all defying problem of the origin of moral evil? Around these questions hang impenetrable darkness; but this appears certain, that all God's dispensations go to correct, check, remove and destroy evil. What man is able to do and does, (appalling thought!) is to resist, violate and trample upon the will of his Maker. But we are gladdened by the knowledge that there is a vast and blessed machinery in constant operation for the removal of the curse, and for filling the world with pure and permanent glory.

There is a power unseen
That rules the illimitable world—
That guides its motions from the highest star
To the lowest dust of this sin-tainted mould;
While man, who madly deems himself the lord
Of all, is nought but weakness, and dependence.

On the necessary mysteriousness of Divine Providence it is well said by Mr. Kendall, "The grand answer to the difficulties connected with Providence is, that it is GOD'S Providence. It is not the Providence of a man, which we might be able to measure and to criticise, but of a Being whose thoughts transcend ours as much as the lofty heavens above transcend the low earth on which we dwell. If we could comprehend Providence, the circumstance would be suspicious. The ways of a man are incomprehensible to a child; the thoughts of a philosopher travel far beyond the range of an ignorant peasant; and it follows, of necessity, that infinite skill, working in boundless space through endless time, will adopt measures which, to the frail intelligence of a child of the dust, are mysterious and incomprehensible." Thus with thinkings far reaching and cogent, and with a style graceful and eloquent our authors discuss this great subject, and "assert eternal Providence."

From the principles of the work we turn to the illustrative incidents, and if one well chosen and well set fact be worth pages of argument, then the work is opulent indeed. The illustrative incidents are ranged under the headings—"Recompense,"

"Retribution," "Little things," "The poor," "Answers to prayer," "Mental impressions," and "Dreams." Not to mention the able *résumé* of continental events of the last few years, in chapter IV, "Good out of Evil." Every incident has the great merit of being pertinent and trustworthy, while the major part are striking and telling. Some, too, are familiar, whilst others (and these not a few) have the charm of freshness and novelty. The legend of the Holy Grail is used to good effect, to show that Christ is Himself the reward of His servants. The Holy Grail was the identical cup out of which the Redeemer drank at the last Supper, and supposed to consist of a gem most rich and beautiful: "Just as the knight started on his long journey of search for this precious vessel a poor old man asked him for a drink of water, but the knight paid no heed to his request. After a fruitless, weary search for the hallowed cup, he returned home; at the end of his journey he was met by the same old man, who again asked him for a drink of water. This time the knight dismounted, and hastened to put a cup of cold water to the perishing man's lips, when, to his wonder and delight, the vessel sparkled like a jewel in his hand, and proved to be the very cup of the Lord, the Holy Grail, which he had gone so far to seek."

There is a striking incident in the chapter on Retribution, which shows how the figures in the "Almanack of Retribution" have alarmed the guilty, wrung confession from a wretch apparently lost to moral sensibility, and compelled him to make restitution. Here is the instance: "Just on the outskirts of Rochdale, on the side of the highway leading to Manchester, at a place called Sparth, there formerly stood a large stone table, supported by three thick stone pillars. Here, in bygone days, country farmers brought their milk, and were met by their town customers with pitchers; owing to this custom it was designated Milkstone; underneath it many a school boy had taken shelter from the storm, and on the top of it many a weary traveller had laid down his heavy burden. One cold winter's day, a young man was seen going from Rochdale towards Marsland Workhouse with an old man on his back; the young man's strength being exhausted, he set down the old man in a sitting posture on the milestone. While both were resting the poor old man began to weep most bitterly. 'You may cry as hard as you like,' said the young man, 'but to the workhouse you shall go if my legs can carry you, for I will not be burdened with you any longer.' 'I am not weeping because thou art taking me to the workhouse, my son, but because of my own cruelty to thy grandfather. Twenty-five years ago, this very day, I was carrying him on my back to the workhouse, and rested him on this very stone. He wept, and begged I would let him live with me the few days he had to live, promising to rock the cradle,

and nurse the little children, and to do anything he could; but I mocked his sorrow, turned a deaf ear to his cries and tears, and took him to the workhouse. It is the thought of such cruel conduct to my poor old dead father that makes me weep to-day.' The son was amazed, and said, 'Get on my back, father, and I will take you home again, for if that be the way, my turn will come next; it seems it is weight for weight; get on to my back, father, and you shall have your old corner, and rock the little children.'"

Our final quotation is connected with an event that bowed the attention of Europe a few years since—the noble struggle of the Madiai for religious liberty and the rights of conscience. Dr. Guthrie was the first to give the world the true history of their release from the deadly grip of the Papal tyrant; and we know of no finer instance of the working of Divine Providence in recent years. It is given in this work under the heading of Mental Impressions. When the Protestant world had its eyes turned on the Madiai and their fellow-sufferers, and when, while prayers were offered up by many families and churches also to move heaven, Lord Shaftesbury, Lord Roden, and such men were moving earth on their behalf, there was living in London a man who was by birth a German, and by business a livery stable keeper, a respectable man in his own calling. He had a devout and pious woman for his wife. One morning as she rose from her bed she heard—and here, to say the least of it, is a very marvellous circumstance—a voice saying, "Plead for the Madiai." She started and looked round, but found herself alone in the room. None had entered or left it. She was amazed, as well she might be. What this voice was it is hard to say; with this question the good woman did not concern herself, but she resolved to follow the direction. However, before she could do anything in the matter, the tide of business set in, and occupied all the day. On retiring at night, conscience upbraided her for the neglect of what she was now inclined to regard as a special message from heaven. She could not sleep, explaining to her husband the reason of her restlessness. He treated the matter lightly, and sought to persuade her that it was all a delusion, and the voice was a trick of her fancy, asking her, "What have you or I to do with the Madiai." However, she was importunate, got his attention and secured his co-operation. He had been coachman to the Prince of Moskwa, a grandson of Marshal Ney, and such satisfaction had he given, that on leaving the Prince promised to be ready to do him any service he could. His wife reminded him of this kind promise, and prevailed upon him to seek the intercession of the Prince on behalf of the Madiai. The Prince was astonished, and asked in his turn, "What have you or I to do with the Madiai?" He, on persisting, got a letter of introduction to one who had great influence with Napoleon. With

this letter the ex-coachman's wife waited upon this great man. She had great difficulty in getting personal access to him, but she resolved to succeed, and did accordingly. From his lips came the old question, "What have we to do with the Madias?" He refused at first to secure the interference of the Emperor; but the voice sounded in her ear, and she struggled on, and carried the day. This eminent person applied to the Emperor; the Emperor interfered, and the telegraph flashed the news to London, "The Madias are free!" Thus, in God's wonderful Providence, neither the churches nor the great men of the earth, but an obscure woman, like the angel of God who delivered Peter, brought them out of prison and of bonds."

These cases are given as morsels from the feast to which we hope our readers will go quickly and regale themselves with the rich store of cogent reasoning, telling facts, and spiritual stimulus. We must be careful at all times in deciding upon what are supposed to be the judgments of heaven. We must not dogmatically decide upon events as if we were the counsellors of Deity, and let into all the secrets of his government. This is carefully avoided in this work, and yet we see that there is a God who reigneth in the earth, whose hand punishes sin, who seeks legitimately to prevent it, and whose greatest design is to purify the world, and make it again—as it was at the beginning—a paradise.

DELTA.

ART. VII.—THE ETERNAL SONSHIP.

MANY theologians who hold the Supreme Deity of our Lord Jesus Christ, deny the doctrine of the Eternal Sonship. In most evangelical denominations its reception or rejection is an open question. This is a course most rational, and to be highly commended. In examining the arguments of those who hold the Godhead of Christ, but deny His eternal Sonship, I cannot see how the former can be logically maintained without receiving the latter. There is really nothing absurd or contradictory in the doctrine, though doubtless it is, like the Being and attributes of Deity, incomprehensible. The doctrine of the Trinity in Unity is not more rational or comprehensible. To believe that the Father is God, and the Son is God, and the Holy Ghost is God, and that there are not three Gods, but one God, the Eternal Sonship inevitably follows; because the relation of unity in the Divine essence between the three persons is necessarily an eternal relation. Now this relation which subsists between the first and second of these Divine persons is designated by the terms Father and Son,

which denote paternity and filiation amongst men. When God condescends to reveal Himself in human language, employing terms that denote a certain relationship, clearly understood by those addressed, we may justly infer that there is an analogical resemblance between the illustration and the relation illustrated. Were this not the case no knowledge was imparted to the recipients of the communication. Life is the chief of the works of God. Its highest development on our planet is in human nature, which manifests social and moral qualities, in connection with personal relations. Our whole constitution, mental, moral, and physical, is adapted so to exist and to act. The argument *a posteriori*, so successfully employed in proof of the existence of Deity from the discoveries of physical science, warrants us to believe that from our being invested with a moral constitution, the Author of our being possesses one infinitely perfect. Design indicates a designer. Man's intellectual and moral nature, exhibited in social relations, not only furnishes data from which we may deduce, independently of the testimony of the written word, the moral character of the Supreme Being, and a system of Ethics, but also renders it highly probable that the FOUNTAIN of our moral existence subsists in a distinction of persons eternally related to each other in the Divine essence. An inspired Apostle endorsed that sententious averment of the philosophic bard of ancient Greece,—“We are also his offspring.” If any man be the offspring of Deity, the child will exhibit the lineaments of the illustrious parent. But he *was* created in the image and likeness of God. Hence the inference may be legitimate, that the Governor of the universe possesses a social and moral nature subsisting in a Trinity of persons; that the first and second bear to each other the relation of an eternal paternity and filiation; and that Eternal Sonship is at least a probable truth.

The parental love of offspring is an analogical illustration of God's love of His creatures, but especially of that which the Father bears to His “Only begotten Son.” As a Son Jesus was the object of His Father's love “Before the foundations of the world.”

Moral attributes and parental affections do not operate in the abstract. A suitable object must be present to evoke these emotions. Sonship then existed before the birth of time, or the speaking into existence of the innumerable suns and systems of astronomy; for what is before time is eternal. Such Sonship must be eternal. The objection that as a father amongst men must exist before his son, Jesus cannot be a Son as to his Divine nature, as this would involve subsequency in time, has no force. The Scriptures teach that this relation commenced before time; and we cannot apply our knowledge of the attributes of finite creatures

that exist only in time, to the eternally self-existent and incomprehensible Jehovah. It is a fundamental fallacy to assume that the relations between the first and second persons of the Trinity are in *every respect* like those of a son to his father. The mode of the Divine existence is *sui generis*, and cannot be paralleled by that of finite beings. Eternal filiation and Divinity may be perfectly reconcilable, though utterly beyond the grasp of our puny intellects. There is no more real difficulty in receiving this doctrine than in believing in the existence of "eternal purposes" or counsels, which amongst men have always a reference to time. It is not, however, correct to assert that a father, *as such*, exists before his son. The relations expressed by these terms are co-relative and simultaneous. The one cannot be antecedent to the other. No one is a father till he has an offspring. Paternity commences with the birth of the Son.

We will now show that the Scriptures use the phrase, "Son of God," to import true Deity. Consequently the Divine relation expressed by sonship is eternal, just as the term *God* conveys the idea of eternity. "Son of God," imports true deity, just as "Son of Man" denotes true humanity. The one epithet is contrasted with the other. If the latter denotes a human generation, by analogy the former must designate one who is the subject of a divine generation, and possesses proper divinity. In Micah v. 2, the promised deliverer is described as being the subject of two births, indicating his two natures—one in time—the other in the "days of eternity." This appellation definitely expresses what Christ is as to his nature. "I saw and bare record that this is the Son of God." It is an epitome of the whole Christian faith—"Thou art the Christ, the Son of the living God." He was the CHRIST as to his office; he was the "Son of God" as to his nature. He received this designation independently of his incarnation. "God sent forth His Son made of a woman," Gal. iv. 6. "God sending His own SON in the likeness of sinful flesh." Several of the parables illustrate his participation of the divine nature by the relation of sonship amongst men. The householder after having sent his servant, sent his son to the husbandmen. The same difference that exists between a son and servants is supposed in this parable between Christ, God's Son, and all the other divinely-commissioned messengers. The marriage of the king's son represents Christ as retaining the same relation to his Father as the heir does to his royal parent; surely this is a real, not a figurative sonship. The Jews, whose language Jesus and his Apostles spoke, understood the phrase "Son of God" to signify true deity. They must have known the proper meaning of this word in their own language. If they had misunderstood Christ he would not have permitted them to remain in error; nor is it reasonable to believe

that God, who so abhors idolatry, would permit his favourite messenger to assume a title generally understood to import deity, if he were not the "true God." The reasoning employed in Scripture, grounded on this term as applied to Christ, proves it to be proper sonship. "God so loved the world that he gave his only begotten Son." "Herein is love, not that we loved God, but that He loved us, and gave His Son to be a propitiation for our sins." Now it is proper sonship, importing deity, that shows this love to be worthy of the praises bestowed on it in Scripture. Nothing but natural sonship will justify the stress laid on it as an evidence of love. The announcement is an appeal to parental feelings. The gift of Christ is greater than the gift of the highest archangel before the throne; nay, it is greater than the gift of all other things besides. At our Lord's baptism, and on the mount of transfiguration, the Father sanctioned Christ's using this title in publicly designating Him His "beloved Son." Gabriel, who stands in Jehovah's immediate presence, summed up his dignity of nature in this august appellation; fallen spirits in the hour of their extreme apprehension from his irresistible omnipotence, acknowledge him to be the "Son of God." The centurion, who had charge of the crucifixion, on witnessing the sympathy of external nature with the ignominy and agony of the illustrious sufferer in the terrific convulsions of the earthquake and the appalling darkness which completely eclipsed the dazzling effulgency of the meridian sun, cried out, "Truly this man was the Son of God." The denizens of heaven, earth, and the nether abyss—all, all attested with marvellous unanimity that Jesus is the "Son of God."

It is a CANON of Biblical interpretation *that the sense in which the words were understood by the generality of the persons addressed by Jesus and his Apostles is the true meaning of the words employed.* The sense in which they knew their hearers understood them *must be the sense* they meant to convey, however their language may appear to us to bear another signification. If those who heard Christ misunderstood his words when he alleged that God was his own proper or peculiar Father—*PATERA IDION* John v. 18—"making himself equal with God," we are compelled to believe that common integrity, much more his being an inspired messenger from heaven, would instantaneously have led him to disavow the imputation and explain his real meaning. To believe that he was sent from God is to believe that he was incapable of either deceiving his hearers or being deceived himself. He must have understood his own personal nature, and the most appropriate terms by which his true character was to be made known. He would doubtlessly have cautioned his adherents against any false conception of his statements had he not been what he alleged he

was, knowing, as he did, that his auditors understood the phrase, "Son of God," as importing Deity, and foreseeing he would be worshipped as God by myriads of the human family in all succeeding ages. Peter warned Cornelius against the adoration he appeared to offer him; and the angel in the Apocalypse rebuked the beloved disciple for a similar attempt of homage. But Jesus does not assert in any instance that he is misunderstood, but repeatedly designates himself the Son of God, and calls God His Father. In John x. 30, he says, "I and my Father are one." That the Jews understood this assertion as meaning "unity of nature" with the Father, and not "unity of design," as some allege, is evident from their attempting to stone him as a blasphemer. Had he meant unity of design he would have explained the sense in which he used the term ONE, and not have defended himself for using the phrase "Son of God," which he had not previously employed. Every Christian, in seeking the salvation of souls and the extension of the Redeemer's kingdom, is to a certain extent of the same mind of God; but to say this does not imply blasphemy. But the Jews viewed his language as equivalent to his asserting that he was God. Our Lord admits the correctness of their view by referring to rulers being called gods in the Old Testament, and explains the phrase "I and my Father are one" as identical in signification to the words "I am the Son of God." This proves that verse 30th asserts unity of nature with the Father, and the 36th verse real sonship, or true Deity, as a human son participates of his father's nature. Dr. Alexander Carson, says:—"The 36th verse proves that the 30th verse means unity of nature, and the 30th verse proves that the 36th verse means natural sonship; they mutually determine each other's meaning. The 30th verse cannot assert unity of design, if it in effect asserts that Jesus is the "Son of God;" and the 36th verse cannot mean that Jesus is only figuratively the "Son of God," if it be equivalent to that which asserts unity of nature with the Father. Jesus, in the 36th verse, represents the Jews as charging him with blasphemy—not for saying that He was God, but that He was the Son of God. Does not this incontrovertibly prove that the Jews understood the expression, "I and my Father are one," as importing "Supreme Deity?" Jesus not only permits the Jews to depart with this impression on their minds, but by his defence confirmed them in this impression."

The trial and condemnation of our Lord afford additional proof of the title "Son of God" as being understood by the Jews to signify true Deity. They pronounced Him guilty of death for having assumed this title. It was not on the charge of having falsely alleged that He was the Messiah, for the Jews did not appear to believe that THE CHRIST should be a Divine Personage.

Treffry on "The Eternal Sonship," clearly shows by several quotations from the Targums, or Chaldee paraphrases of Jonathan on the Pentateuch, that the Jews in the time of this writer believed the Messiah to be but a mere creature. It is certain that this was their opinion in Christ's time, from their inability to explain how the Messiah was both David's Lord and David's Son. Had they considered Christ to be a divine personage there could have been no difficulty in solving this question. A Sabbath-school pupil of ordinary information knows that the Messiah was David's Lord *as to His Divine nature*, and David's Son *as to His human nature*. Some of the Jews supposed it probable that John the Baptist was the Messiah. Whatever good reasons, then, they might have found in the Sacred Prophets, for expecting that THE CHRIST would be the Son of God in such a sense as to make Him a Divine Being, it seems evident that they had not entertained this expectation. It was not on the ground of His having falsely professed to be the Messiah that the Jewish Council capitally convicted our Lord, nor did they even seek for proof that His pretensions in this character were false. But as soon as He acknowledged Himself to be the "Son of the living God," they immediately pronounced Him "guilty of death," for blasphemy, as one who sought to lead the people to pay divine honour to another besides the true God. (See Deut. xiii.) In examining the works of Philo, who according to Archbishop Usher's Annals had completed his literary labours twenty years before our Lord entered upon His public ministry, we find that the Jews of that period viewed the term *Logos*, or Word, and the phrase "Son of God," as identical in signification, and importing Supreme Godhead. But they never held that the Messiah and Logos were identical in person. This accounts for the expressions of indignation they always uttered on every occasion of Christ's assuming this title. As the Evangelist John wrote to correct existing errors respecting the person of the Messiah, there can be little doubt but, under the guidance of inspiration, he used the appellation "Son of God" in its proper sense, and intended to sanction the Jewish acceptance. In the heathen mythology sonship was proper, not figurative sonship, and always designated true Deity. Jesus must have known that His judges understood Him to claim by this title a divine character. He was condemned upon the evidence of his own words; and if his judges understood them in a sense different from his own meaning, surely he would have corrected their mistake. Not to do this as his life was at stake, were he conscious of having no just claim to Godhead, was to bear false witness against himself, and to be accessory to his own death. It is a mere waste of learning and ingenuity to prove that the epithet "Son of God" may bear a figurative acceptance when

Jesus knew it was the *literal sense* in which the Sanhedrim understood it, and on which their sentence of death recorded against Him was founded. No rational man would have made the declaration, fully conscious of the awful results involved in it, which Christ did, had He not believed that He was the "Son of God." This irrefragably demonstrates that this august title emphatically imports true Deity. For arrogating to himself the lofty rank which this phrase imports He was adjudged to death; and in proof of the validity and reality of His claims, the Father raised His humanity from the dead. If then He be the "Son of God" as to His Divine nature, He necessarily must be the "Eternal Son of God;" for every relation and attribute peculiar to Deity are eternal. His resurrection is Heaven's "broad seal," attesting to the rational universe his "eternal generation." "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. i. 3, 4.) Had not "Sonship" been justly appropriated by Christ in the *sense* understood by both Jews and heathens, it is self-evident the sacred writers would have left some explanation or limitation of its import. But no restriction is anywhere found. John opens his gospel with the decisive announcement that the *Logos* was God, the Creator of the realms of matter and mind, manifesting in our frail humanity "the glory of the only-begotten of the Father;" and closes his sacred biography, with the solemn asseveration that Jesus is the Messiah—the SON OF GOD. The writings of Philo and the Targums, seem to be the sources whence the beloved disciple derived his favorite designation—THE WORD, which he so frequently applied to his illustrious Master.

I shall now consider, briefly, a few of the objections urged against the signification of the epithet *Son of God*, as importing a relation in Deity.

I.—Some understand it to mean the priority of Christ to all created intelligences, and the supreme favourite of the Almighty. But the numerous ascriptions in Scripture to him of the titles, attributes, works, and worship of Jehovah are evidential of his true Deity, and refute this opinion. God will not give his glory to another; but He charged the hierarchy of heaven to worship His "first begotten," (Heb. i. 6). "All men should honour the Son, even as they honour the Father."

II.—Others think that it merely designates his miraculous assumption of sinless humanity. If this was its true meaning there could be no emphasis in applying the epithet to him, as angels, and Adam in his pristine holiness were sinless, and are called "sons of God." Jesus received this title as his appropriate appellation. He is a Son in a sense peculiar to himself. His miraculous conception does not appear to have been generally

known before the publication of the inspired evangelical narrative. It is expressly stated that he "was supposed to be the son of Joseph," Luke iii. 23. His miraculous birth was not therefore the reason for his receiving this title.

III.—Others view it as expressing the relation *merely* between the divine and human nature in the Incarnation. This approaches more nearly the truth than any of the opinions just cited: but it does not state the whole truth. The union of natures in the Incarnation is assigned by the angel, (Luke i. 35) as a reason for Christ's being called the "Son of God." But the restriction of the signification of the title, as it is employed in other instances by the sacred writers, to this relationship is fallacious. The Scriptures designate Jesus the "Son of God" independently of this hypostatical union, evincing his *sonship* in his pre-existent nature. In his complex person he is called the "Son of Man" as well as the "Son of God;" but he is not called the "Son of Man" because his humanity was taken into association with his divinity. And by a paucity of reasoning he is not called the "Son of God" because his divine nature was allied to humanity. He is a "Son" previous to, and independently of, his assuming manhood. "God sent forth His SON made of a woman." Had no hypostatical union occurred the human nature would have been the "Son of Man," and the Divine nature the "Son of God"—there was no identity of nature in this union. He is designated by both titles, because in his complex person he possessed both divinity and humanity. The mere act of assuming our nature gave no idea of the relation of a son; it is in no sense a paternal or filial act. This assumption of humanity is declared to be the Son's own act, and consequently could never place him in the relation of a son to a father.—"Forasmuch as the children are partakers of flesh and blood, he also likewise himself took part of the same," Heb. ii. 14. The interpretation, then, which restricts "sonship" exclusively to the Incarnation of the Second Person of the Godhead is invalid and fallacious. Sonship in reference to Christ expresses an eternal relation to the Father. This is evident when we remember that the Holy Spirit is called the "Spirit of God." He receives the appellation to express a relation in Deity, and not a relation to human nature, for the Holy Ghost never became incarnate. Now if this phrase "Spirit of God" expresses a relation in Deity, why may not the parallel phrase "Son of God" designate a similar relation? Again, the Holy Spirit is said to be the "Spirit of the Father," and the "Spirit of the Son," (Matt. x. 10, Gal. iv. 6). He bears to each of these Divine Persons the same relation as the Spirit of each. But his relation to the Father as His Spirit is an *eternal* relation; and as he is also the "Spirit of the Son" his relation to the Son is likewise eternal. The Holy Spirit could not,

however, have retained an eternal relation to the Son AS HIS SPIRIT, if "sonship" did not previously exist before the incarnation; for this marvellous event occurred in time. If "sonship" commenced in time the Holy Spirit could not be the "Spirit of the Son" in the same sense in which he is the "Spirit of the Father;" but the Scriptures attest without limitation that he is the Spirit of each. If then he retains to the Son an eternal relation as his Spirit, the Son must have retained to the Father the relation of an "Eternal Sonship." Sonship cannot, therefore, be restricted to the incarnation, but imports true Deity, and denotes eternal filiation to the Father. How the Father and the Son can have a Spirit personally distinct from themselves is as far beyond comprehension, as how the Father and Son can be Father and Son from eternity. Nothing is more clearly revealed in the "Oracles of God" than that there is a characteristic distinction in the Persons of Deity, and a mutual relation to each other. This decides the question.

Whatever may be the conviction of our readers with respect to the "Eternal Sonship," let them not decline to use the phrase "Son of God" as proof of the Deity of Christ. This glorious doctrine has not been revealed to gratify the barren speculations of metaphysicians and controversialists. It is the groundwork of the scheme of human redemption delineated in Scripture. If the Eternal Son of God moved from his dwelling place in heaven, divesting himself of his ineffable glory, in assuming our nature, and becoming obedient unto death, that through the blood of his atonement he might emancipate our race from the thralldom of sin and perdition, and elevate us to the high dignity of the "sons of God," these marvellous achievements that draw the intense gaze of the celestial hierarchies have been accomplished through the medium of his own eternal filiation. Jesus exhibits all the attributes of human nature in personal combination with all the glorious attributes of Deity. In this union of natures the full character of Jehovah as "just God and Saviour" is manifested as the ground of pardon and peace to the guiltiest sinner. By faith in Christ we become one with Him, who is ONE WITH GOD, and thus are constituted "Heirs of God." In regeneration, which is the work of the Holy Ghost, the believer becomes a partaker of the "Divine nature" (2 Peter, 1-4). The "Spirit of the Father and of the Son" dwells in him as in his temple. His descent, and sanctifying power upon human souls are the consequences of the Father's love, exhibited in the gift and work of his Eternal Son in our nature. The character of Christ is the most sublime subject of contemplation on which the intellectual powers of man can be employed. Other sciences may expand and elevate our faculties, but this raises redeemed men to

the lofty eminence of "sons and daughters of the Lord Almighty." In the Trinity there is no natural subordination, or inferiority of the Divine persons to each other. They are "the same in substance, equal in power and glory." In the economy of human salvation there is an *official* subordination. Jesus, as man and as mediator, was inferior to the Father, whilst as to his Godhead he was one with him and equal to him. In his *official* capacity he was THE SENT of God. In a similar manner the Holy Spirit was sent forth by the Father and Son as the great teacher, sanctifier, and comforter (PARAKLETOS, or *advocate*) of men. The Father stands at the head of the moral government, enforcing obedience to his law and inflicting the death-penalty attached to its breach. The Son assumes the nature to be redeemed, (Gal. iv. 4, 5; Heb. ii. 14;) in which he yields perfect obedience (Rom. v. 19) to the divine law and bears the curse, (Gal. iii. 13). The Holy Spirit opens the sinner's eyes to behold "the Lamb of God," and to accept him as "the Lord his righteousness." He gives spiritual life to those who are spiritually dead. Thus we learn that a Trinity of persons in Unity of essence was necessary to effect human Redemption; and a knowledge of this doctrine is absolutely requisite to a clear and rational conception of the "Scheme of Divine grace," manifested in Scripture for the recovery of a lost world. But this official subordination is in perfect harmony with the equality and glory of the Divine persons.

Reader, lay hold upon the Saviour by faith, if you have not already done so. He waits to be gracious. His blood cleanseth from all sin. "To-day if you will hear his voice harden not your heart" He "will be merciful to your unrighteousness, and your sins and your iniquities he will remember no more." "Blessed are all they that wait for him."

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ART. VIII.—THE MISERY OF MAN.

NOTHING is more capable of making us enter into the knowledge of human misery than a consideration of the real cause of that perpetual agitation in which most men pass away all their lives.

The soul is sent into the body to sojourn there a few days. She knows that this is only the passage to a voyage for eternity, and that she has only the short period that life endures to prepare her-

self for it. The necessities of nature take up the greatest part of this time; and but very little is left to be at her own disposal. And yet this little which remains so greatly incommodes her, and so strangely perplexes her that she only studies how to lose it. It is an intolerable burden to her to be obliged to live with herself and think of herself. So that her whole care is to forget herself and to let this short and precious period pass away without reflection, by amusing herself with things that may prevent her from thinking of it.

This is the source of all the tumultuous occupations of men, and of all that is called diversion or pastime, in which their only aim in effect is, to make the time pass away without feeling it, or rather without feeling themselves; and, by wasting this small portion of life, to avoid that bitterness and inward disgust which would necessarily accompany an attention to ourselves for that period. The soul finds nothing in herself that contents her. She sees nothing but what it distresses her to think of. And this obliges her to look round about her to seek how she may lose the recollection of her real condition, by applying herself to external objects. Her pleasure consists in this forgetfulness: and nothing is wanting to make her miserable, but obliging her to see herself and to live with herself.

Men are charged from their infancy with the care of their honour, of their property, and with the property and honour of their relations and friends. We burden them with the study of languages, of the sciences, of exercises, and of arts. We load them with business, and persuade them they can never be truly happy except they do so and so; by their industry and care, their fortune, their honour, and even the fortune and honour of their friends, may be safe; and that the failure of either of these things will render them miserable. Thus we give them offices and employments, and harass them from morning to night. A strange method, say you, of making them happy! What more could be done to render them miserable? Would you know what more might be done? Nothing else but to release them from these cares. For then they would see themselves, and think of themselves, and that they would find insupportable. Hence, if they gain any relaxation after all their toils, they toil again to throw away their time in some sort of diversion, which may occupy them wholly, and hide them from themselves.

For this reason, when I have set myself to consider the various agitations of human life, the toil and the danger to which men expose themselves at court, in the camp, in the pursuit of their ambitious pretensions, which give birth to so much quarrelling and passion, and to so many desperate and fatal adventures, I have often said that all the misfortunes of men arise from their not

knowing how to be at rest in their closets. A person who has property enough to support him, if he did but know how to dwell with himself, would never go elsewhere for the sake of a voyage by sea, or the siege of a city; and if men had no other aim but simply to live, they would find no occasion for such hazardous employments.

I speak only of those who look at themselves, without any view of religion. For it is indeed one of the miracles of the Christian religion, that it reconciles man to himself, by reconciling him to God; that it makes him able to bear the sight of himself, and renders solitude and silence more agreeable to some persons than all the bustle and commerce of mankind. But it is not by confining man to himself that it produces these wonderful effects; it is only by leading him to God, and by supporting him under the sense of his miseries, with the hope of another life, in which he will be freed from them for ever.

But as for those who are actuated only by the emotions they feel in themselves, and in their own nature, it is impossible they should continue in that leisure, which gives them an opportunity of considering and viewing themselves without immediately falling into chagrin and distress. Man who loves nothing but himself, hates nothing so much as to be alone with himself. He seeks nothing but for himself, and yet flies from nothing so much as himself: because when he sees himself, he does not find himself such as he could wish, he only discovers a heap of inevitable miseries, and a void as to all real and solid good, which he is incapable to fill.

Let a man choose what condition he will, and let him accumulate together all the goods and all the gratifications which appear capable of making any man content, yet if, notwithstanding all this, he is without employment or diversion, and has time to reflect on what he is, this languishing felicity will soon come to an end. He will of necessity fall into tormenting apprehensions of what is to come, and if he does not get something external to employ him, he unavoidably becomes miserable.

But is not regal dignity of itself sufficiently great to render him who possesses it happy, by the mere view of what he is? Is it necessary that a king should be diverted from this, like the common ranks of mankind? I see clearly that you will make some men happy, by diverting them from the prospect of their domestic distresses, and making them apply all their care to become excellent dancers. But shall we say this of a king? Will he be more happy by employing himself in these trifling amusements than in contemplating his own grandeur? What object more satisfactory can you present to his mind? Is it not doing injustice to his joy to employ his mind with the care of adjusting his steps by the cadence of a song, or of ordering a ball with propriety,

instead of leaving him to enjoy repose in the contemplation of the glory and splendour which surround him? Let us make the experiment: let us leave a king all alone, without any sensual gratification, without any care upon his mind, without company, to think at leisure upon himself; and we shall soon find that a king who has sight of himself is a man full of miseries, who feels them as much as any other. Therefore this is always carefully avoided, and there are always a great number of people kept about the persons of kings, whose business it is to make diversions succeed after business, and to watch all their hours of leisure, to supply them with pleasures and sports, that no time may be left vacant; that is to say, they are surrounded by people who take a wonderful deal of care that the king shall not be alone, and in a situation to think on himself, well knowing that if he does this, all king as he is, he must be miserable.

The principal thing which supports men under great employments, otherwise so full of trouble, is, that they are incessantly called off from thinking of themselves.

Consider it well. What else is it for a man to be a superintendent, a chancellor, a prime-minister, but to have a number of people flocking to him from all quarters, so as not to leave him a single hour in the day to think on himself? And when such men fall into disgrace, and are banished to their country seats, though they want neither fortune nor domestics to minister to their wants, they do not fail to be unhappy; because no one now hinders them from thinking on themselves.

Whence comes it to pass that so many men are delighted with gaming, or hunting, or other diversions, which employ their whole souls? Not because there is in fact any happiness in what may be acquired by the sport, or that they imagine there is any real blessedness to be found in the money which they may win, or in the hare which they chase; they would not even accept this if you were to offer it them. It is not those gentle and easy habits which leave us at leisure to think on our own wretched condition, that they want; but the hurry which diverts us from thinking.

Hence it is that men are so much in love with the noise and tumult of the world; that a prison is a punishment so horrible, and that there are so few persons who can bear to be shut up in solitude.

This then is all that men have been able to invent, to render themselves happy. And those who amuse themselves with merely pointing out the vanity and meanness of the diversions which men follow, are indeed well acquainted with one part of their miseries; for a considerable part it is, to be able to take pleasure in things so base and contemptible. But they do not understand the principle which renders these miserable things even necessary to men,

so long as they are uncured of that inward and natural unhappiness, of not being able to bear the sight of themselves. If a man were to buy a hare in the market, it would not protect him from this, but the chase of it may. And therefore when we tell men that what they seek with so much ardour is unable to satisfy them, that there is nothing more mean and more vain, if they answered as they would do if they thought on the subject, there would not be any difference between us; they would ingenuously declare, that they propose nothing in these pursuits but a violent and impetuous scene of action, which may keep them from the view of themselves, and that therefore they make choice of some pleasing objects, which may charm them and take up all their thoughts. But they do not answer thus because they are ignorant of themselves. A gentleman sincerely believes that there is somewhat great and noble in hunting; he will tell you it is a royal sport. And it is the same with any other thing about which the great number of men are taken up. They imagine that there must be somewhat real and solid in the objects themselves. When some persuade themselves that if they could but obtain such an office they should afterwards repose themselves with pleasure, they are insensible of the insatiable nature of desire. They think they are seeking sincerely after rest, while in fact they are seeking after nothing but disquiet.

Men have one secret instinct, which prompts them to seek abroad for employment or recreation, and which proceeds from a sense of their continual unhappiness. And they have another secret instinct, a remain of the grandeur of their original nature, which makes them conscious that happiness in effect consists only in repose. And from these two opposite instincts, they form a confused design, which is hidden even from themselves in the recesses of the soul, which engages them to seek after repose by means of agitation, and constantly to imagine, that the satisfaction they have not will infallibly ensue, if by surmounting certain difficulties which they now can discern, they may but open by that means the door to tranquility.

Thus our life runs away. We seek rest by encountering some impediments, and when we have removed them, rest itself becomes insupportable. For either we are ruminating on the miseries we feel, or on those which we fear. And even when we see ourselves on all sides under shelter, disquietude, though deprived of its authority, will yet infallibly shoot forth from the heart, where it is naturally rooted, and fill the mind with its poison.

Therefore, when Cineas said to Pyrrhus, who proposed to enjoy himself with his friends, after he should have conquered a good part of the world, that he would do better to take his happiness in advance, by beginning at once to enjoy ease, without going in

quest of it through so much fatigue; he gave him advice, which was indeed full of difficulty, and which was scarcely more rational than the project of that ambitious young prince. Each of them supposed that a man could be satisfied with himself, and his present possessions, without filling up the void in his heart by imaginary expectations; which is false. Pyrrhus could never have been happy, either before or after the conquest of the world; and perhaps that easy life which his minister recommended to him was still less capable of giving him satisfaction than the tumult of all the battles and voyages which he had planned in his mind.

We ought therefore to acknowledge, that man is really so miserable that he would disquiet himself without any external cause of disquiet, by the mere state alone of his natural condition; and yet he is at the same time so trifling and vain, that while he is full of a thousand essential reasons for sorrow, the least trifle in the world is sufficient to divert him. Insomuch, that if we seriously consider it, he seems more to be pitied for being able to amuse himself with things so frivolous and mean, than for being distressed at his own real miseries. His diversions are infinitely less rational than his uneasiness.

Whence is it that this man, who has lately lost his only son, and who was this morning entirely taken up with law-suits and litigations, now seems to think nothing more of them? Do not be surprised; he is wholly taken up with looking which way the stag will pass, which his dogs have been in chase of these six hours. He cares about nothing else now, notwithstanding all his afflictions. If you can but make him enter into some diversion, you make him happy for that time; but with a false and imaginary happiness, not arising from the possession of any real and solid good, but from a levity of spirit, which makes him lose the memory of his real calamities, to attach himself to mean and ridiculous objects, unworthy of his attention and still more unworthy of his love. It is the joy of a sick man in a frenzy, not arising from the health, but from the disorder of his mind. It is the laugh of folly and delusion. It is wonderful to observe what trifling things please men in their games and diversions. It is true that by keeping their minds employed they preserve them from reflecting on their real evils; but then such things keep them employed, only because the mind forms in them an imaginary object of delight, to which it attaches itself.

What do you take to be the object of those men whom you see playing at tennis with such application of mind and such exertion of body? The pleasure of boasting to-morrow among their friends, that they have played better than any body else. This is the real source of their earnestness. And thus others again toil in their closets, for the sake of showing the learned that they have resolved

a question in algebra, hitherto reputed inexplicable. And many others foolishly enough, in my opinion, expose themselves to the greatest of dangers, to vaunt of some town they have taken; nor are there wanting those who kill themselves in taking notice of all this; not that they may grow wiser, but merely to show that they know the vanity of it: and these last are the most foolish of all, because they are so knowingly; whereas we may suppose of the rest, that they would not act as they do but for want of knowing better.

One man passes away his life without uneasiness, by gaming every day for a trifling stake, that would be rendered unhappy, if you were to give him every morning the sum which he might win in the day, upon condition that he should refrain from play. It will be said, perhaps, that it is the amusement of the play which he seeks, not the gain. Yet if you make him play for nothing, he will feel no eagerness about it, and becomes dull. It is not, therefore, the mere amusement which he seeks; a languishing amusement without any interest would fatigue him: he must be allowed to heat and rouse himself, by imagining that he should be happy in gaining that which he would not accept, if it were given him on condition of not playing; and that he shall create an object of passion, which shall excite his desire, his anger, his fear, and his hope.

So that these diversions which constitute the happiness of men, are not only contemptible, but false and deceitful; that is to say, their object is merely a phantom and delusion, which would be incapable of occupying the mind of man if he had not lost the taste and perception of real good, and were he not filled with baseness, vanity, levity, pride, and an infinite number of other vices; and they only relieve us under our miseries by creating a misery more real and more injurious. For such is whatever hinders us from thinking principally, about ourselves, and which makes us insensibly lose our time. Without this we should indeed feel dissatisfaction, but this dissatisfaction would lead us to seek some more solid means of escaping from it. But diversions deceive us, amuse us, and lead us on heedlessly to our graves.

Mankind having no remedy against death, ignorance, and misery, have fancied the way to be happy was to think nothing about them. This is all they have been able to invent to console themselves under the calamities. But a most miserable consolation it is, because it tends not to the cure of the evil, but only to the concealment of it for a very short time; and because by concealing it, it hinders us from having recourse to such means as would really cure it. Thus, by a strange subversion of the nature of man, he finds that disquiet, which is to him the most sensible evil, is in one respect his great good, because it may con-

tribute, more than any thing else, to make him seek after real restoration; while his diversions, which he looks upon as his principal good, are indeed his greatest evil, because they are of all things those which most effectually keep him back from seeking the remedy of his miseries. And both the one and the other are admirable proofs, both of the misery and corruption of man, and at the same time of his dignity. For he only grows weary of every object, and engages in such a multitude of pursuits, because he still retains the idea of his lost happiness; and not finding it within himself, he vainly seeks it in external things, without ever obtaining satisfaction, because it is neither to be found in ourselves, nor in creatures, but in God alone.—*Pascal.*

ART. IX.—THOUGHTS ON REPENTANCE.

THE repentance which precedes faith consists chiefly of a sense of danger and fear of punishment; but when we come to have a lively apprehension of pardoning love, and our adoption in Christ, it is genuine, filial sorrow for having offended God.

Generally speaking, it is to be feared we do not dread sin, but the punishment of it; and yet till we hate sin, as such, and feel our misery under it, it is vain to talk of repentance.

Till we are so convinced of sin as fully to pronounce the sentence of condemnation on ourselves, we shall not receive mercy as mercy, but consider it as a debt.

So long as we are joined to the world; acting in the main for worldly ends; attached to its interests; oppressed with its cares or devoted to its pleasures; we must either totally reject, or explain away the gospel.

The law is not satisfied by an outward observation of it, but by the inward disposition of the heart; we break it as much by the bare outward keeping of it only, as by living in an avowed neglect of it. Perhaps the best of men may find, on consideration, that they never performed one act of true and pure obedience in all their lives. What conviction is here! and what a terrible blow is this to our pride!

Humility is a true sense of our state, and must necessarily go before a cure; but where is the virtue or merit of it? A man full of noisome, stinking sores, would be a madman if he did not look out for a remedy, whenever he came to be sensible of his condition, but more so if he took any merit to himself for knowing that he was thus diseased.

When once we can bear to know the truth of ourselves, we shall be little concerned who else knows it.

It is the vainest of all vanities, and pride in perfection, to pretend to separate ourselves from the world outwardly before we are separated from it inwardly.

Corruption is strong, evil predominant, my state is wavering, my soul in danger. Christ does not reign, I am in the gall of bitterness and the bond of iniquity, till I fully resolve not to sin.

No man has the least glimpse of the inside of truth, till all conceit of merit and self-power is annihilated, and he is pierced through and through with a sense of his vileness and unworthiness.

How happy are we when we can say truly, 'Lord thou knowest all my desire;' and much more, when we can sigh and groan, mourn and weep, before God!

As God looks principally at the heart, so it is there he carries on his saving work.

We may polish our outward man, but what shall we do by it, but to get the name of whited sepulchres?

Must I always be humbling myself, and going over the same track of repentance? Yes, till I have no sin, and to the end that the same thoughts and words may take fast hold of me, and become a habit by repetition.

I should consider the Ethiopian's skin and the leopard's spots more than I do, that I may pray more feelingly, and cast myself wholly on divine power.

Is there any such thing as regeneration, or a change of nature from sensuality to purity of heart, from flesh to spirit, from sin to holiness, from the world to God? So the scripture says, and that nothing less is being Christian.

I endeavour to take a measure of sin, that I may know my obligations to Christ, and the necessity of his death; for sin helps me to take a measure of it. I hardly know which is first in the order of thinking, but all is well when they act reciprocally on each other.

It is the Spirit's office to convince of sin, because he only has the power; nothing that others can say, or I can think, will bring me to a true sense and feeling of it without him.

Till we know sin, and feel the burden of it in some degree, we shall be blind to every thing else in scripture, whether of nature or grace; we shall pray with great reserve, and never mean half of what we say.

Rather than be ignorant of my sin, Lord, speak to me in pain, sickness, loss of earthly comforts, or any affliction thou choosest.

I am all astonishment when I think of the number and greatness of my sins, and how long my life has been spared that I might repent.

There may be an abiding consciousness of sin, with self-condemnation, where there is not the least degree of self-indignation, or self-aborrence. Humility is knowing that we are not humble.

There is a vast difference between knowing and feeling sin, and spiritual things. We may know of ourselves, or, by teaching, may be well principled, and abound in notions; but it is the Spirit only that makes us feel.

If we would put doing in the place of thinking, knowing, and wishing, we should understand the meaning of Rom. vii. and be convinced of the want of a better righteousness than our own.

Pride is seeing the defects of others, and overlooking our own. Humility is seeing, feeling, and lamenting sin in ourselves; not only past, but present sin; not only actual sin, but the root of it in an evil nature, and all sin without disguise or extenuation, in all its guilt and malignity.

No man is humbled or sincere with God, till he is willing to know the worst of himself.

The Spirit's coming into the heart, is the touch of Ithuriel's spear, and it starts up a devil.

If I see myself bad enough for Christ, he sees me good enough.

If my nature, heart, will, and affections, must be changed, God must do it; for I can no more change them than I could myself. God commands to strike at the root of sin: Christ puts the axe, sharpened with his blood, into the hands of all who are willing, and the Spirit gives strength to the blow.

Angels fell from a state of distinguished excellence, and man rises into their place, through vileness and emptiness. Oh! the depth!

God never makes any man what he should be, without first making him know what it is. O God, take the veil from my heart: take the world, take pride, take self out of my heart, and write there all thy laws, I beseech thee.

It is a hard thing, and a sore conflict, to renounce all sin, as sin, fully, finally, irrevocably; and probably many of those who think they do, never tried it, and are hidden from themselves.

Whenever I sin, in thought, word, or deed, or whatever sin I commit, the penalty of death is incurred, the thing is done and past, and all the world cannot reverse the sentence. The right spiritual understanding and conviction of this is the begining of faith, and throws us on Christ.

Legal repentance is before the cross of Christ, and brings us up to it; evangelical is after, and begins from it. The latter only is genuine, effectual, and lasting.

Is the evil I feel in myself painful and a burden to nature as sin? or could I be content, and perhaps better pleased with it, if I were sure God would never lay it to my charge?

I had rather know a work of the Spirit in mourning for sin, as displeasing God, in love to Christ, and because it pierced him, than be at the top of worldly joy.

There is no possibility of enjoyment but in following the natural bent; for which reason virtue, to be happiness, must not be only from principle, and as it were forced on us by teaching, but the genuine result and feeling of a nature. And how can that be but by a new birth?

Whenever I know but the tenth part of my sin, I shall know that I am not beholden to Christ for nothing.

If God did not lay the burden of sin on us, no man would lay it on himself. How few feel it!

Repentance is forsaking sin for God, for his favour, his blessing, and will.

I believe it will be found that the repentance of most men is not so much sorrow for sin as sin, or real hatred of it as sullen sorrow that they are not allowed to sin.

It is fatal trifling with our souls, and horrid delusion, to see sin less or condemn it less in ourselves than we do in others; but who can deal freely with himself in this point without conviction from the Spirit of God?

I have no proper idea of the horrible, cursed nature of sin, as represented in the cross of Christ; but if it is so seen as to be avoided, it is enough.

Seeing and condemning sin in ourselves as we do in others, without showing it mercy, is repentance, and then who almost repents?

Every sin when newly committed, amazes and terrifies the soul, though the sense of it soon wears off. How shall we be able to bear the anguish of all our sins together, when conscience, which forgets and extenuates none, brings them to our remembrance?



BRIEF NOTICES OF BOOKS.

Choice Parables: In a series of Practical Addresses, by the Rev. GEORGE MIDDLETON. London: George Lamb. F. H. Hurd, Fleet-street.

THIS volume consists of popular expositions of three of our Lord's choice parables,—the Prodigal Son, the Good Samaritan, and the Hidden Growth. The first two expositions deal principally with character and conduct; the last of the three deals with spiritual

principles and processes. The exposition of the Prodigal Son is thrown into the form of brief addresses, pointed, pithy, practical; that of the Good Samaritan and the Hidden Growth assumes the shape of brief essays. Whether we regard the substance, the style, or the spirit of the book, it is worthy of commendation, and calculated to be useful. A large amount of precious truth affecting man's relation to God, to his fellows, and to the

spiritual world, illustrated by a number of appropriate anecdotes, is developed and pressed with unction and fervour upon the heart and conscience. Although the style is occasionally loose, requiring a little more pressure of thought and critical exactness, it is always clear and flowing, having also a sort of musical rhythm. In many respects this is a good book, worthy to become a general favourite, and gives promise of something better from the same pen.

The Conqueror's Palm; or Memorials of the late Mrs. Stockdale. By the Rev. C. STOCKDALE. Second edition.—Fourth thousand. Carefully revised and enlarged. London: George Lamb.

WE are glad to find that this pretty little volume, of which we spoke favourably some time ago, has reached a second edition, which the Author has taken pains to improve and enlarge. Although making no pretensions to literary excellence, the book reveals many interesting facts, enforces some useful blessings, breathes a spirit of fervent piety, and may be read with benefit, by young people especially.

Treatise on the Physical Cause of the Death of Christ, and its relation to the principles and practices of Christianity. By WILLIAM STROUD, M.D. Second edition, with Appendix containing Letter on the subject by Sir JAMES G. SIMPSON, Bart., M.D. London: Hamilton, Adams, and Co.

HITHERTO, without doubt or questioning, the death of our blessed Lord has been attributed to the sufferings of crucifixion as its physical cause. And yet, it seems impossible to give due and intelligent heed to the circumstances connected with that tragic event without coming to the conclusion that although the painful process of crucifixion contributed to Christ's death, it was by no means its immediate and principal cause. It is a well established fact, numerous instances of which are supplied in this volume, that persons dying from crucifixion usually endure the agony for two, three, and sometimes for seven or eight days

before succumbing to death; while there is perhaps not a case on record of a person dying from crucifixion in so short a time as six hours, the time during which our Saviour's last agony continued. It is also noteworthy that just before expiring, the mighty emotions of grief and sorrow which swelled his bosom found vent in a loud and piercing cry, indicating unexhausted physical strength, a circumstance which excited the wonder of the Roman Centurian; and it is equally noteworthy, that the soldiers who came to finish the work of crucifixion by violent means, found Christ already dead, while the thieves who suffered with him were still alive, and from anything that appears might have survived a considerable time. These circumstances, together with the effusion of blood and water from the pierced side of our Lord, form the basis of the physical theory of his death developed in this volume, viz: rupture of the heart, occasioned by excessive grief and sorrow. Medical experience testifies that it is by no means uncommon for violent passion, whether of grief or joy, to rupture the heart, and so to produce almost instant death. In such a case of heart-rupture the blood gushes into the pericardium, (the sac enclosing the heart) where it soon separates into its solid and liquid constituents, the liquid having a watery appearance, and the solid being what is commonly termed clotted blood. Now it is argued that when Christ uttered the loud and bitter cry, "My God, My God, why hast thou forsaken me?" grief ruptured his heart, producing almost instant death; thereupon the vital current rushed into the pericardium, when it soon separated into the constituents just spoken of; and hence when the soldier pierced his side there was an effusion of blood and water, which effusion could not possibly have been, physiology assures us, had there not previously been heart-rupture. And it is surely an affecting consideration that our blessed Lord died not immediately or principally from the sufferings of crucifixion, painful and agonizing though they undoubtedly were, but principally from a broken heart. This

theory of Christ's death is here developed with a strength of argument and wealth of illustration quite overwhelming. Dr. Stroud's physiological and medical knowledge stands him in good stead in dealing with the facts on which his theory is built; while his acquaintance with the Greek Scriptures, and with patristic literature, together with his keen and powerful intellect and his reverential and pious spirit, render him a safe and trustworthy guide in dealing with the doctrinal and practical bearings of his subject. This is indeed a very precious book, and we earnestly commend it to all classes of Christian people, as calculated in no ordinary degree to draw them into closer love and sympathy with the Divine Sufferer.

An Ecclesiastical History, from the Creation to the 18th Century, A.D. Compiled by the late venerable HUGH BOURNE, as originally published in the Primitive Methodist magazine, from 1825 to 1842, inclusive. Revised and abridged for this edition, (under the authority of Conference) by WILLIAM ANTLIFF, D.D. London: G. Lamb.

WE set great store by this work, not only or mainly because it is the chief literary production of the late venerable Hugh Bourne, but because of its intrinsic worth and its adaptations for popular usefulness. We do not, indeed, claim for it a high order of intellectual merit, much less seek its exaltation by disparaging other works of the same class. In the philosophical analysis and discussion of principles it is not to be compared to Neander; in brilliancy of style and pictorial grouping of characters and events, it is not to be compared to Moaheim; and yet we hesitate not to say that, for the instruction and spiritual improvement of our people generally, it is superior to both the works just named. It would also be to the advantage of our young preachers, both travelling and local, were they to begin their studies in ecclesiastical history with this volume as a preparation for works more profound and elaborate. The object of the venerable author was to trace, in a

plain, straightforward way, the continuous development of the grace of God in human experience, from the earliest to the most recent times. His plan covers the entire breadth of sacred history, as given in the scriptures, and to this the first half of the volume is devoted. Then he proceeds, in chronological order, to note and descant upon all the more remarkable characters and events in the history of the Church since Apostolic times. Martyrs, confessors, reformers,—men of whom the world was not worthy, but to whom the world is infinitely indebted—are brought prominently forward on the foreground of this history, and their character, doings, and sufferings set forth in a graphic and impressive manner. The book is unusually full of matters of this kind. Instead of dwelling at great length, as ecclesiastical historians are wont to do, on the corruptions and heresies of the Church, the author passes over these briefly, and devotes his attention chiefly to the nobler developments of Church life, thus rendering his work what he aimed it to be, "a chain of piety." The editing by Dr. Antliff is satisfactory in all respects. As far as we can judge, no improper liberty is taken with the text. While due regard is paid to the claims of literary propriety, the honour of the venerable author is scrupulously respected. We trust this valuable work—the chief literary monument of the venerable man whose name it bears—will soon find a place in every congregational, Sunday-school, and private library in the Connexion.

The Primitive Methodist: A weekly journal of Denominational and General News, price One Penny. Vol. II. London: F. H. Hurd.

MR. HURD deserves well of the Connexion for the services he has rendered as publisher and conductor of the "Primitive Methodist." When first started, serious doubt was felt in certain quarters as to whether the Paper would prove conservative or destructive of Connexional interests. Such doubt has, however, long since died out, and there is now a general feeling of confidence in its relations to

the Connexion. It is animated by a thoroughly loyal spirit; the principles upon which it is conducted are liberal-conservative; its undeviating policy is to defend stoutly what is good, and to reform carefully what is faulty. The Connexional intelligence it supplies is copious, fresh, and trustworthy; ability of no mean order frequently appears in its leading columns; and though its political information is somewhat meagre, this is not to be much regretted, considering that the daily secular papers are readily accessible to everybody. Altogether, the "Primitive Methodist" bears such a character as none of us need be ashamed of. We are glad to hear its circulation steadily increases, and shall rejoice if it becomes remunerative to the spirited and leal-hearted publisher.

Riches in Poverty; or the poor and suffering saint furnished with divine grace. By CHEDOLLAOMER GARDINER. London: G. Lamb.

Laid aside from the regular ministry through chronic throat-affection, the author of this sweet little volume seeks to render himself useful to brother sufferers through the medium of the press. The work consists of eleven chapters on the following subjects:—The hand of God—Life's irregularities—The suffering soul—The pious poor—Secular anxieties—Physical infirmities—True philanthropy—Up-hill struggles—The philosophy of dying—The glorious transition—The house of rest. Upon these deeply interesting subjects we are favoured with much wise and pious reflection, well fitted to comfort the mourner, to soothe the sorrowing, to raise the heart crushed with life's heavy burdens, to produce patient submission and hope under the chastisements of Divine Providence, and

to lift the stricken soul into fellowship with God and heaven. The profits arising from the sale of this excellent work will be given to the building fund of a new chapel in the town of Leeds.

Parental Responsibility. By the Rev. T. WHITTAKER. London: G. Lamb.

Books of this kind are very much needed at the present day. Generally speaking, parental responsibility is but slightly felt, and, as a consequence, parental duties are seriously neglected. If this handsome little volume be thoughtfully read by the parties for whom it is intended, it cannot fail to do good. Its lessons are brief and weighty, supported by the authority of reason and scripture, and illustrated by pertinent and striking facts.

Earnest Words: Consisting chiefly of Lectures and Speeches. By the Rev. JOHN GUTTRIDGE, of Manchester. London: W. Reed, Creed Lane, Ludgate Hill, 1870.

THE author of this neatly-printed volume of really earnest words is an eloquent and well-known minister in the Methodist Free Church. The lectures, some of which we have heard the author deliver, are, generally, on spirit-stirring subjects, and exhibit largely the writer's geniality of soul and sprightliness of wit, with not unfrequent touches of the deeper sympathies of human nature. The lectures on "The Brotherhood of the World," "Our Fatherland," "John Bunyan," and "Christianity the true elevator," are thoughtful and discriminative, and will amply repay perusal. The charges, speeches, and essays furnish passages of genuine eloquence; while the occasional poetic quotations will interest and gratify every reader.

THE
CHRISTIAN AMBASSADOR.

ART. 1.—QUEEN ELIZABETH.

History of England from the Fall of Wolsey to the Defeat of the Spanish Armada. By JAMES ANTHONY FROUDE, late Fellow of Exeter College, Oxford. Twelve vols. London: Longmans, Green and Co. 1870.

IT has become an established practice in dealing with history, to treat of it in periods and epochs. In our young days, the well known tomes of Hume and Smollett, traversed the entire ground of English history. If the recent method of writing history in monographs lacks the completeness of the earlier plan, it is more than counterbalanced by thoroughness of treatment and accuracy of detail. Macaulay's brilliant volumes led the way, William III. being his central figure—his hero. Lord Stanhope came next, taking as his starting point the peace of Utrecht, and concluding with the peace of Versailles; others followed—such as Palgrave, writing of the Norman Conquest; Freeman and Longman of the Plantagenets; Motley, of the Dutch Republic. But the work before us, in all the qualities which make good historical writing, is inferior to none of those we have mentioned. The period treated of is the most exciting and important in the whole course of English history. The author's original design was to trace the transition of England from Catholicism to Protestantism. But this starting point was not far enough back, for the forces which overthrew Romanism began to operate before the death of Wolsey. Nor was the triumph of religious liberty fully secured until the death of Charles I. What we most regret in relation to this work is, that Mr. Froude proceeds no farther than the Spanish Armada; that he does not use his gifted pen to describe the events of the last thirteen or fourteen years of Elizabeth's reign, when her glory reached its acme, and England was quiet from Scotch disputes and foreign meddling and interference, when all

matrimonial intriguing for the Queen's hand was over, and her intellect was at its best. During these years the famous enterprise of Essex took place against the great revolt of Tyrone, an Irishman of pure patriotism and high genius, though rash and ill advised. It was also in these years that Raleigh gathered immortal renown. We wish that Mr. Froude had driven his ploughshare into the records of these years, for the ground has only been skimmed over as yet—not turned up. The abrupt fall of the curtain, when the plot of the drama is being unfolded, is tantalizing, and gives the work a fragmentary appearance. But doubtless Mr. Froude has good and sufficient reasons for the course he has taken.

There is a danger in writing history in piecemeal of such writing being not so much history as huge and brilliant pamphlets or essays upon history. It is only by a stretch of terms that Macaulay's eight wonderful volumes can be called history; they are splendid essays, written from a party stand-point and in a partizan spirit. We know how difficult it is to confine ourselves simply to facts, and to recite them without bias from any school, or theory, or party interest; yet, only in so far as a writer brings fairly and impartially to light all pertinent facts, and is guided by their logic alone, can his work be called in any accurate sense history. This work comes up to the standard more perfectly than any work we know of, except Motley's *Rise of the Dutch Republic*. It would be sheer folly and assumption for the present writer to set himself to judge Mr. Froude in reference to the new materials he has hunted out of dusty archives, and used so well in this work, for we doubt if there be fifty men in England competent to do this. All that a writer of average information can do is, to compare the new material with the old, and state his assent or dissent to the conclusions arrived at. Mr. Froude's mastery of style in writing is now universally admitted, and to spend any time in praising it would be superfluous if not impertinent. Nothing can exceed the elaboration, care, and finish of the writing, as nothing that we know of exceeds its descriptive power and pictorial effect, though there are occasions when good taste is offended by carelessness and even coarseness, and by confusion of metaphor. For example, we are treated to this extraordinary piece of natural history: "Even the lamb, when affected by theological fanaticism, secretes a virus in his teeth, and his bite is as deadly as a rattlesnake's." This odd conception reminds us of the person who prayed the Almighty to send down the Gentle Dove to purge our hearts and sow the seeds of eternal life. A bird either purging or sowing would occasion surprise as great as Mr. Froude's lambs with their virus and bite of the rattlesnake. It is surprising how clever people often sin in this way. We believe that it was Lord Castlereagh who said in

one of his speeches in Parliament, "I will now launch into the feature on which the question hinges." To see a man "launching into a feature," and "the question hinging" upon that feature, would be as sensational a thing as any sight-seer could desire. The above is not the only instance of the historian's confusion, for he describes the "Anglican hierarchy" as a "child of convulsion and compromise" which might have "crumbled into sand," after which it becomes a "lopped off limb," cut away from the "stream by which its vascular system had been fed." In this jumble of metaphors we are confounded, and close the book to ask ourselves what the writer means. A serious blot upon the work is, to us, the apologies made in the earlier volumes for the use of judicial cruelties to extract confessions from political offenders. It is the lamest of excuses to plead that "the times did not permit humanity to traitors to imperil the safety of the realm." Mr. Froude knows that this fiendish practice was always illegal in this country. This "method of baffling conspirators" may have had "tremendous efficiency," and the Queen may have "given her authority to proceed with the pains," but none of these things could palliate such a barbarous outrage of humanity, much less justify it. It was breaking the law in suppressing breaches of the law, and the Queen's authority was unmistakably an act of tyranny. And we cannot help saying that Mr. Froude's apology, though specious, is unworthy of him.

No doubt that much of the interest and value of this work lies in the researches so earnestly and patiently prosecuted by the author in the hitherto unexplored despatches of the Spanish Ambassador at Simanca, for the ambassadors of Philip, especially De Quadra, were admitted more fully than any one else into the Queen's confidence, as well as that of her ministers. But valuable as they are, we cannot help wishing they had been published separately, for we confess to a feeling stronger than indifference to the idle gossip and every day hearsay of a foreign ambassador. Anyhow, it is to be regretted that the foolish conjectures and very small talk of his excellency had not been well winnowed before it was published. These pages upon pages of unsifted despatches interrupt the flow of the narrative and interfere beyond all proportion with the facts, while the real value of the documents is not of the slightest use to the great majority of readers.

For deep interest and perfection of writing, none of the chapters excel those which treat of the Irish question. When we consider what English rule has been in Ireland for three centuries on the one hand, and on the other the influence of a rabid Romanism on that restless and unhappy people, we do not wonder that the Irish difficulty is the most perplexing to English statesmen of the present day. Let any one read this history, and he will

cease to wonder that Irishmen do not love England. Even the calculating Burleigh said—"that the Flemings had not such cause to rebel by the oppression of the Spaniards as is reported of the Irish people." There is a brief extract showing the high-handed violence and ruthless oppression of the Elizabethan satraps in that wretched country. "Backwards and forwards the tide of havoc swayed," and at last so wretched, so desolate became Munster, that "the lowing of a cow or the voice of a ploughman was not to be heard from Dingle to the Rock of Cashell." To kill an Irishman in that province was thought no more of than to kill a mad dog; and small distinction was made between friends and enemies. "Not only," said Mendoza "do the English make organized inroads upon them, killing men, women, and children, but I understand one of the Council has a letter from Ireland, in which it is related that an English favourite of the Viceroy invited seventeen Irish gentlemen to supper, and when they rose from the table had them all stabbed. Lord Burghley, who possessed the rare quality of being able to recognise faults in his own countrymen, saw and admitted the wrongs." The entire province of Munster was depopulated; hecatombs of helpless creatures—the aged, the sick, and the blind, the young mother and the babe at the breast—had fallen under the English sword; and though the authentic details of the struggle have been forgotten, the memory of a vague horror remains imprinted in the national traditions.

But our object in this paper is to read and construe the character of England's greatest Queen in the events narrated in these volumes. The reputation of Elizabeth has experienced more vicissitudes than that of any monarch of these realms; her name has been bandied about by all schools of essayists and historians, and treated by each according to his party or predilections. Not a few have lavished upon her indiscriminating and uninformed panegyric. These swelling eulogies have provoked reaction and retort, and her name has been covered with reproaches and reprobation. She has been described as utterly heartless and cold-blooded, capable of meanness to the very dirt; as coarse, and incessantly vacillating, as stubborn and self-willed, using her ministers as puppets, or as the expert chess player uses his men on the board, as blinding ambassadors with smiles which had no meaning, and promises which had no truth. This depreciatory estimate, somewhat qualified, is in the ascendant now, and is, broadly speaking, the reading of her character in these volumes. Our complaint is that Mr. Froude writes as if his eyes were applied to a microscope, every thing looking large, so that when foibles and weaknesses come into view they assume abnormal and monstrous shapes. This is as unfair as a portrait would be which left on the observer's mind nothing but a recollection of huge moles and ugly warts. That there

were blotches on this face cannot be denied, but our entreaty is—Don't make them larger or more numerous in the portrait than they were in life, nor dwell unnecessarily long upon them. This is a mistake which it appears to us Mr. Froude has committed.

England at the death of Mary Tudor was without defences, and in a paralysis of exhaustion; the exchequer was empty; there was little credit in the money market; the army and navy were *nil*, the strongholds were dismantled, the arsenals existed only in name, and the soul was gone out of the nation. The surrender of Calais was the last blow to the life of the sincere but bigotted and short sighted Queen. Add to all this, Mary Stuart and her husband the Dauphin of France assumed the style and arms of King and Queen of England. In this assumption they were largely supported both in France and Scotland, nor were they without supporters at home. On account of the religious question at issue, indeed, had the country been polled, probably three-fourths of the people would have given their allegiance to the young Queen of Scots. Such was the state of things when Elizabeth ascended the throne and assumed the reins of government. How she piloted the vessel through all these troubled waters and shallows out into the wide open sea, and (to change our figure) raised the country to a foremost place among the nations of Europe, is a matter about which there can be no dispute. At the beginning and all through her difficulties she was greatly aided by the dissensions among her foes. There were active jealousies between the Spanish and Scotch-French Courts, while in Scotland there was mustering a stern Protestant opposition to the popish pretensions of the Stuarts. All these complications gave breathing time to Elizabeth, and afforded opportunity to gather about her men of mark and likelihood to execute her plans and work out the national weal. Foremost among these was Cecil, who, with difference in rank and disposition, had much in common with his royal mistress. They were both by constitution politicians and rulers; they were both calculating, discriminating, and fore-sighted. Cecil, notwithstanding his conformity under Mary Tudor, had a strong intellectual sympathy with the Protestant faith, which cannot be said of Elizabeth. Both in head and heart she inclined to Catholicism, but the exigencies of the state kept her Protestant, though it must be said that Cecil's Protestantism was of the mildest type; he was too cool and shrewd to be an enthusiast in any thing; and while he was a Protestant in conviction, he held by Protestantism also as an engine of statecraft. Thus the reformed church was re-established in England to outwit the Spaniards and the French. Exiles for conscience-sake returned to their places in church and state, though the ritual set up was sufficiently ambiguous and elastic to admit all pliant

Catholics within the Anglican fold. This suited a queen who was herself a Protestant only by the inexorable logic of events, and assorted well with her policy to keep alive in the minds of Catholics, both at home and on the continent, and especially in the mind of the Catholic Emperor, the hope of her return to the papal church. What an easy tool the King of Spain was in the hands of the quick-witted Queen and her astute minister Cecil. That he was a man of great acuteness cannot be doubted, but his overweening self-confidence and narrow prejudices led him astray, and he leant too implicitly upon the reports of his agents at the English court, who were desirous that these reports should have the complexion most pleasing to their master. In this connection we have an instance of Mr. Froude's building his structure upon an insufficient foundation. We are asked to receive, on the faith of these ambassadorial reports, all sorts of statements of frequent gyrations of policy and personal meanness, duplicity, and lying, on the part of the Queen. We fear that no very high claim for personal honour and truthfulness can be set up for her, but let her be judged upon the evidence of facts, and not on the fancies of foreign ambassadors. There are instances in which she stands condemned in these volumes for deceit, simply owing to the lack of sagacity on the part of the observer. Upon one thing the Spanish king was kept in the dark by his agents, and that was the real character of the Queen. Philip regarded her as a young person on a precarious throne, needing a protector, and to be won back to the pope's fold; so he indulged the dream that when that was an accomplished fact, he would marry her, become master of France, his hereditary enemy and rival, and become dictator to Europe. Elizabeth took care not to burst this bubble of patronising assumption until she felt her grasp of the sceptre to be firm and strong; she even made Philip an unwilling and often an angry accomplice in the carrying out of what he most detested,—the establishment of a Protestant regime in England. There is something almost comic in the way in which the Queen and Cecil used Philip to restrain English Catholics and Irish rebels whilst they uprooted Catholicism in England. They also used his influence to check France, while they reared and developed the maritime and military strength of the country. They even sent succour to those who were trying to overthrow the government of the Guises, and took the advantage of the rising among Philip's subjects in the Netherlands to plant the English standard in the West Indies. That there entered into this diplomacy hesitations, dissimulation, and tergiversation, let those deny who can; the present writer cannot.

The interminable subject of the succession involved the tangled question of the Queen's marriage. This brings into view her many

suitors, lovers and favourites, native and foreign. We believe the only one of them for whom she cherished an atom of affection was the not very creditable Leicester. He was extremely handsome in person and courtly in address; but poor in intellect, and infinitely worse in heart. The Spanish Ambassador reports to his master that Cecil in one of his breaks with the Queen had informed him that her "physical passion" for the "Lord Robert" had led her to surrender her person to him. We will give our readers a sample of these Simanca despatches, so largely used in this history, in relation to this Dudley affair. To his master, king Philip, De Quadra writes:—"After my conversation with the Queen I met secretary Cecil, whom I knew to be in disgrace. Lord Robert, I was aware, was endeavouring to deprive him of his place. With little difficulty I led him to the subject; and after many entreaties and protestations that I would keep secret what he was about to tell me, he said the Queen was going on very strangely, that he was about to withdraw from her service. It was a bad sailor, he said, who did not make for a port when he saw a storm coming; and for himself he perceived the most manifest ruin impending over the Queen, through her intimacy with Lord Robert. The Lord Robert had made himself master of the business of the State, and of the person of the Queen, to the extreme injury of the realm, with the intention of marrying her; and she herself was shutting herself up in the palace, to the peril of her health and life. That the realm would tolerate the marriage, he said that he did not believe, he was therefore determined to retire into the country, although, he supposed they would send him to the tower before they would let him go. He implored me for the love of God to remonstrate with the Queen, to persuade her not utterly to throw herself away as she was doing, and to remember what she owed to herself and to her subjects. . . . Last of all, he said that they were thinking of destroying Lord Robert's wife. They had given out that she was ill; but she was not ill at all; she was very well, and was taking care not to be poisoned; God he trusted would never permit such a crime to be accomplished, or allow so wicked a conspiracy to prosper. . . . The day after this conversation, the Queen, on her return from hunting, told me that Lord Robert's wife was dead, or nearly so, and begged me to say nothing about it. Assuredly it is a matter full of shame and infamy; but for all this I do not feel sure that she will immediately marry him, or indeed that she will marry at all. These quarrels among themselves, and Cecil's retirement from office, will do no harm to the good cause. We could not have to do with any one worse than he has been; but likely enough a revolution may come of it. The Queen may be sent to the Tower, and they may make a king of Lord Huntingdon, who is a great heretic, calling in a

party in France to help them, because they know that when they aim at injuring religion they have nothing to hope for from your Majesty. I have my suspicions on both points. It is quite certain that the heretics wish to have Huntingdon made king. Cecil himself told me that he was the true heir to the crown, Henry VII. having usurped it from the House of York. That they may have recourse to the French I dread, from the close intimacy which has grown up between Cecil and the Bishop of Valence. Certain it is that the people say openly that they will have a woman over them no more; and this one is likely to go to sleep in the palace, and to wake with her lover at the Tower. We can be sure of nothing except of revolution and change. If I made up to them they would trust me, and tell me all; but I have no orders what to do, and, until I receive your instructions, I shall listen to both sides, and temporise. I show the Catholics all the attention in my power; and they are not so broken but what if your Highness will give the word they will resist the machinations of the rest. It is important you should know that there is no hope of improvement in the Queen; she will be your enemy, and her own to the last, as I have always said. Since this was written the death of Lord Robert's wife has been given out publicly. It seems that she fell down a staircase."

This is a good example of the kind of historical contribution afforded by the ambassador's despatches. It shows how falsely he judged the Queen, how little he understood of the real state of things in the country, how easily Cecil outwitted him, and how flimsy the ground of condemning to eternal infamy the name of the Queen. The ugly fact of Amy Dudley's sudden death casts the strongest suspicion upon her husband. We fear that this lady died a violent death to expedite the union of Lord Robert with the Queen. There is no evidence that he was an actual party to the deed, but it appears that he had a tacit consciousness of what his followers were doing. They were eager that he should be the husband of the Queen, which could not be till this obstacle was removed, and it was removed accordingly. It cannot be said that Elizabeth had any knowledge of the real facts of the horrible affair. We believe she had not; but if she had, it is probable it would not have interfered with her passion for him. In the inquiry upon the death of Lady Dudley there was an ostentatious show of strictness; but after all the case was smuggled through the Coroner's court, and the guilty parties were screened. It was well for Leicester that this unseemly passion was not consummated in marriage, for Elizabeth, like Christiana of Sweden and Catherine of Russia, would have ill brooked a husband. She was her father's daughter in more than the simple sense of natural descent, and she might not have scrupled about the conjugal tie. If we under-

stand her character rightly, she never meant to marry, but dangled this matrimonial project before the people and the courts of Europe as a purely political weapon. When it suited her designs, she favoured the King of Spain, and anon she smiled upon the proposals of the Austrian Archduke; and when she desired to circumvent that mistress of cunning, Catherine de Medici, she entertained the offer of marrying the French king, a mere boy. The Catholics in the Lords and the Protestants in the Commons teased her in turns about the succession question. No one but a person of boundless resource and consummate tact could have met and silenced all these contending and conflicting parties.

The Catholics and the French party in Scotland strongly supported the claims of Mary Stuart to the succession, and many of them covertly insisted upon her present claims to the throne. This unfortunate lady was the grand-daughter of the elder sister of Henry VIII., and was, when Elizabeth ascended the throne, wife of the Dauphin of France; and her mother, Mary Guise, or, as she is commonly termed, Mary of Lorraine, governed Scotland in her daughter's name. At this time the majority of the Scotch people had learned to regard Popery as idolatry and a thing to be exterminated at all costs; but a powerful, if a small, body of the nobles clung to the old faith. There was general uneasiness, and in some places commotion, and the course of the national vessel lay among rocks and over a sea boiling and seething with as many perils as the sea which washed the rugged northern coast.

The Queen of the Scots was dowered with many of nature's choicest gifts—fatal gifts, minus principle. She possessed exquisite personal beauty, a wonderful power of fascination, by which she spell-bound her friends and conquered her foes; and then she had profound deeps of passion in her nature. All this made her queen of hearts, as well as Queen of Scots. It must not be forgotten that she grew up in the refined, yet polluted atmosphere of the French court, with every desire gratified and every feeling indulged. She was trained in every flattering art, and in all the deepest wiles of statecraft. Everyone yielded to her as if by instinct—she seemed the darling child of fortune. The queen of one kingdom, queen, by marriage, of another, presumptive heir to a third—the most soaring ambition could hardly reach a higher altitude. Up to the time when fatal passion and self-will involved her in the first meshes of that tragic web from which she never escaped, we think of her with admiration. Her career looked bright before her, with many difficulties it may be, but full of opportunities for the exercise of her noblest parts and the display of her best qualities. Soon, however, her weakness came into view. Her solicitude was to be splendidly married again and to be proclaimed Elizabeth's heir. These two things engrossed

her, to the neglect of the wise government of her people. Her earliest public error was in putting personal likings above public duties. She bore, with the equanimity of a Jesuit, the stern and often fierce opposition and insults to her priests and her faith, and endured all the forcible rebukes of John Knox. We are not sure that there was not a pleasurable side to these encounters with the stout-hearted and quick-witted polemic and reformer. His terribly hard hitting often drove her into paroxysms of tears—not the tears of penitence, but of petulance, passion, and defeat. She confidently anticipated the days of Catholic revival, when the tables would be turned upon the stern presbyter—days which her life and conduct tended to retard rather than to hasten. Into the tragic events of her history it is not our purpose to enter, further than as they throw light upon the conduct of Elizabeth.

Many plans of marriage were entertained for the Queen of Scots, upon all of which Elizabeth frowned. Then she took the remarkable and inexplicable step of offering the man, the only man on earth she ever loved, to her rival. This cousinly offer was rejected, at which Elizabeth threw her the taunt of her preference for “yonder long lad”—Darnley. Elizabeth’s taunt proved well grounded, for Mary took this “long,” handsome “lad,” who was three years her junior, and raised him to share her throne. He was a gay, thoughtless youth, and his weak head turned giddy by the elevation he had attained. The duration of their wedded love was the briefest, and the evidence is clear that its first interruption was owing to the misconduct and brutality of the husband. Mary soon became weary of a drunken, brawling imbecile. Her heart, alienated from her husband, was set upon her Italian secretary, the ill-fated Rizzio. Darnley’s jealousy led him to head the conspiracy against Rizzio; so on a dark March night Ruthven and Douglass entered the queen’s apartments at Holyrood, and thrust Darnley’s own dagger up to the hilt into the body of the Italian. That night’s work turned Mary Stuart’s blood to gall, and she vowed fiercely and solemnly to Darnley that she would not rest until she had made his heart as sorrowful as her’s was then; and with a terrible fidelity she kept her word. In this demoniac passion she had her familiar at her side in the person of the infamous Bothwell. He kept at her side—ever ready, ever daring and devoted, he won from her a mad, a guilty love. He was at her right hand in the battle she fought against Murray, in which she had shown no little courage. She had, as women are wont to do for their favourites, arranged his marriage before he had become absolute master of her affections. If he was bold and brave, he was utterly unscrupulous, licentious, and uncultured; yet upon this man she lavished all the resources of her mighty love. Her heart surged towards him with the throes of the “grand passion.”

The story of Darnley's murder is too well known to require recital here. There have been murders from the days of Cain, and conspiracies of unmitigated blackness; but such a foul joining of hands to destroy a hapless victim has rarely occurred in history. We wish we could exculpate this miserable woman, who was the inspiration, the prize, and the victim of this crime, from any participation in it. Though, we say honestly, the evidence against her is not free from doubt. We know what can be said against the genuineness of the "Casket Letters"—letters written to Bothwell, in which, with absolute unreserve, she declares her passion for him, acknowledges him as her paramour, and speaks of her complicity in the conspiracy to destroy her husband. When historians like Hume, Burton, and Froude accept them there is no other course open to the present writer. If any of our readers wish to see the other side we recommend them to read *Mary Queen of Scots and Her Accusers*, by Mr. Hosack, a barrister-at-law. It is certainly the most ingenious, if not the most able defence ever set up for the unfortunate Mary. But even this learned advocate's ingenuity fails to remove the damning facts which lie at her door. So clearly does the internal evidence of these letters show them to be the outcome of her turbulent, mad passion, that forgery and invention seem impossible. As Mr. Froude says, it would take the genius of a Shakespere to invent them. But the text-book in chief of accusations against Mary was Buchanan's *Detectio*, confirmed again by the Paris deposition. Into the case, pro and con, we cannot enter now, but must proceed to show the bearing of these events upon England and Queen Elizabeth. Through her life Mary never ceased to hold and assert her right to the English crown. This her warmest partizans do not deny. Her assertions of her rights, both in public and private, her plots and schemes, made her dangerous to England. After her escape from Lochleven, when she got into Cumberland, and to the very end, she carried on incessant conspiracies with anybody who could be tempted to conspire, at first with the most triumphant hope and confidence, being yet young and of unbroken courage; afterwards by fits and starts, with failing assurance, yet with dogged pertinacity. When one attempt has been quenched in blood, on the morrow she is as ready to try again, as if the deadly game she was playing was but a summer sport, interrupted by a summer shower. She was not callous to the blood she shed, and the aching hearts that fell in her way, but her career was too impetuous to leave her much time for mourning, and then, was she not struggling for her rights? When she first came to England, Elizabeth was disposed to receive her, but the ministers insisted that Mary should first purge herself from the imputations lying upon her, and moderate her

claims to the English crown. Even her chivalrous knight, Mr. Hosack, agrees with Mr. Froude in this—that the assumptions of Mary amounted to “an act of war.” Elizabeth was “proclaimed a bastard, and she was the true heiress of Mary Tudor.” To have seized this fair conspirator at once and taken her to the Tower would have been consistent with the strictest interpretation of the law of nations. Her set purpose was to trample down the Reformation, and to seat herself upon Elizabeth’s throne. When leaving her own country under unhappy circumstances it certainly was justifiable to detain her in England. As to the subsequent course pursued towards her, there is fairly room for a division of opinion, and we are amongst those who wish that milder measures had been used against her. But when Elizabeth and her government were fairly committed to the course they took, it is not clear how they could have turned back. But we do say, and say boldly, that while her detention and even her execution may have been legally justifiable, much of the treatment of this unfortunate woman is an eternal disgrace to Elizabeth and her ministers. Elizabeth herself hinted at the getting rid of her by assassination. We adopt the words of a recent critic: “As to the execution itself, we have always held that the best defence of Elizabeth is that she could no longer resist the will of her subjects. The mass of the English people had condemned Mary Stuart long ago; a fresh proof of her complicity in the attempt to murder the sovereign most of them had learned to value and many to love, drove them frantic. It could not be passed over. But the meanness and wickedness of Elizabeth’s conduct in the final stage of the matter can never be palliated.” But the end came after nineteen years weary confinement. No piece of word-painting that we ever remember reading has excelled the description of Mary’s last hours and tragic death at Fotheringay, yet we are free to confess that we do not like it, it is too realistic, too minute, and too sensational, and then it is too bitter against the dying woman. We would rather not see the poor head exultingly held up, nor be told that the inevitable contortion of the muscles of the face, made that face look like the “withered features of a grizzled, wrinkled old woman.” Nor dare we misjudge that dying woman by saying that her toilet “was carefully studied, that the pictorial effect might be appalling.” We give the paragraph describing her death. “When the Psalm was finished,” says Mr. Froude, “she felt for the block, and laying down her head, muttered, ‘*In manus, Domine tuas, commendo animam meam.*’ ‘Into Thy hands, Lord, I commend my spirit.’ The hard wood seemed to hurt her, for she placed her hands under her neck. The executioners gently removed them lest they should deaden the blow, and then, one of them holding her slightly, the other raised

the axe and struck. The scene had been too trying even for the practised headsman of the Tower, his arm wandered, the blow fell on the knot of the handkerchief and scarcely broke the skin. She neither spoke nor moved. He struck again, this time effectively, the head hung by a shred of skin, which he divided without withdrawing the axe; and at once a metamorphosis was witnessed, strange as was ever wrought by the wand of fabled enchanter. The coif fell off and the false plaits, the laboured illusion vanished. The lady who had knelt before the block was in the maturity of grace and loveliness. The executioner when he raise the head, as usual, to show it to the crowd, exposed the withered features of a grizzled, wrinkled old woman." Her little dog had crept under her skirts, and was found there. Such is all the tale. Her high courage had stood her in good stead in many a hard emergency, and it did not fail her in this terrible hour. She had seen all the councillors of her youth fall, and now her last act in life is done with such dignity and piety, that it has almost awed the world out of the recollection of the stormy scenes before. We reprehend her crimes as earnestly as any one, but still, sooth to say, she stands as one of the most wonderful figures in history. When her rival had been thus ruthlessly got rid of Elizabeth breathed more freely, because a clear course opened up before her. Mr. Froude well says: "The political wisdom of a critical and difficult act has never in the world's history been more signally justified. It cut away the only interest on which the Scotch and English Catholics could possibly have combined. It determined Philip upon the undisguised pursuit of the English throne, and it enlisted against him and his projects the passionate patriotism of the English nobility, who refused to be tempted, even by their creed, to betray the independence of their country. At once, and for ever, it destroyed the hope that the Spanish Armada would find a party to welcome it. The entire Catholic organization, as directed against England, was smitten with paralysis; and the queen found herself, when the occasion required, supported by the loyal enthusiasm of an undivided nation."

The Armada came and brought with it the greatest success of the Queen's waning life. The stimulus of invasion stirred her blood, and in the critical hour she acted worthy of the greatest of sovereigns. We must not be tempted to linger over this grand episode of English history. We commend our readers to the animated and graphic description in Mr. Froude's volume, contenting ourselves with the following brief extracts: First, regarding the chief part of the affray off Gravelines, of a fight greater than the days of St. Vincent or Trafalgar, Mr. Froude says; "Being always to the leeward, and the wind blowing hard, the hulls of the galleons as they heeled over were exposed below the water line,

the massive timbers which were to have furnished so secure a shelter, added only to the effect of the shot. The middle decks were turned into slaughter houses, and in one ship blood was seen streaming from the lee scuppers. Their guns were dismantled or knocked in pieces, and their chief work was to save themselves from sinking, by nailing sheets of lead over the shot holes. Outside, meanwhile, the battle, if battle it could be called, which was but the rending and tearing of a scarce contending foe, continued till evening. Towards sunset the wind shifted to the north-east with an increasing sea, the wounded ships were driving in a mass towards the banks, and had the English powder held out for a few more hours the entire Armada must have been either sunk or driven ashore." We next give Mr. Froude's quotation of Sir G. Fenton's statement of what he saw off the Irish coast, "When I was at Sligo I remembered on one strand of less than five miles in length eleven hundred dead bodies of men, which the sea had driven ashore. The country people told me the like was in other places, though not to the like number."

This grand *coup* established the throne of Elizabeth, raised the prestige of England in Europe, and consolidated the empire at home, whilst it gave our country the supremacy of the sea, and inscribed at the top of the roll of illustrious naval warriors the names of Howard and Sir. F. Drake.

The life of the great Queen was now comparatively smooth, her foes fell before her on all hands, and her enemies licked the dust. She looked on to see Philip lose, never to recover, his revolted provinces, she saw the fate of the Duke of Guise sealed, and the way opened for the succession of Henry of Navarre to the French throne. She also beheld the reformation finally settled in Germany, while King James of Scotland became resolved to eschew the fruit of Popery, which had been so bitter to his mother and to his friend King Philip of Spain. "Thus were decided," says Mr. Froude, "the largest problems ever submitted in the history of mankind to the arbitrament of force."

The last days of Elizabeth were of a piece with her whole life—cold, loveless, and solitary. Leicester, long loved, had died, and she mourned him as much as was in her nature to do; Essex, her younger favourite, had paid the penalty of his temerity and rebellion; the friends and councillors of her youth had gone to the grave. At last came the time when she too felt the touch of mortal weakness. She refused to take to her bed, but was placed "on cushions on the floor, neither sitting nor lying, her eyes open and fixed on the ground." Again they dinned the bugbear of her life into her ear,—who should succeed her? They asked and asked again; she threw up her withered arms in impatience and despair, saying—who but her cousin of Scotland. There she lay, in the

Palace at Richmond, the greatest of our queens, silent, joyless, with no one to win her confidence or give her the last tribute of tears, going forth to her God, as we have all to go in our time, having attained her three score and ten years.

These last days are well set forth in the extract we give from Mr. Froude:—"In fighting out her long quarrel with Spain and building her Church system out of the broken masonry of Popery, her concluding years passed away. The great men who had upheld the throne in the days of her peril dropped one by one into the grave. Walsingham died soon after the defeat of the Armada, ruined in fortune and weary of his ungrateful service. Hunsdon, Knolleys, Burghley, Drake, followed at brief intervals, and their mistress was left by herself, standing as it seemed on the pinnacle of earthly glory, yet in all the loneliness of greatness, and unable to enjoy the honours which Burghley's policy had won for her. The first place among the Protestant Powers, which had been so often offered her and so often refused, had been forced upon her in spite of herself. 'She was the Head of the Name,' but it gave her no pleasure. She was the last of her race. No Tudor would sit again on the English throne. Her own sad prophecy was fulfilled, and she lived to see those whom she most trusted turning their eyes to the rising sun. Old age was coming upon her, bringing with it perhaps a consciousness of failing faculties; and solitary in the midst of splendour, and friendless among the circle of adorers who swore they lived but in her presence, she grew weary of a life which had ceased to interest her. Sickening of a vague disease, she sought not help from medicine, and finally refused to take food. She could not rest in her bed, but sate silent on cushions, staring into the vacancy with fixed and stony eyes, and so at last she died."

Having trespassed so long upon the attention of our readers, it only remains to add a few words upon this great Queen's character and then lay down our pen. No one, we imagine, can read these volumes without being struck with the clear outlines of her character—her strong individuality and independence impress us at every turn. She was not queen of one section or faction of her people, but of all. She listened to and trusted Cecil as she listened and trusted no other man, yet she took her own way and pursued her own policy. It was one of the strong points in her character to find out and maintain around her the most capable men of the realm, but she never allowed them to become dictators of national policy; they might lecture, almost scold her, as they often did, but the final decision she reserved in her own hands. Did any of her advisers become restive, or assume too much self importance, she could quickly reduce them—mortify their conceit by threats, coolness, or by setting up their rivals. What sovereign except one of great intellectual ascend-

ancy and resolution could have kept in check and baffled most of the great powers of Europe, whilst at home she could manage her Parliament nearly as easy as if it had been a single man? This she constantly did by the simple supremacy of mind and the skilful use of alternately loose rein and curb. She raised herself from being an outcast and pariah in the Common-wealth of nations to be feared and respected by all, and ruled with an adroit, but firm hand, the destinies of a mighty people for well nigh half-a-century. We know she was vain, fond of praise for beauty, of which she had a very scanty share; this was as amusing as it was ridiculous. She had scant beauty, but she could be graceful and dignified. Her bearing was right-royal, which was greatly heightened by a stately person, a keen piercing eye, and an aquiline nose, harmonizing with the imperial cast of her features. She greatly enjoyed an encounter of wit and learning with such spirits as Raleigh or Sidney, while she could conciliate a mob by rough and often grim mother-wit. In accessions of temper her manner was not queenly, nor her words courtly. The most damaging charges made against her by Mr. Froude and all her judges are, avaricious meanness and vacillation. We greatly fear there is too much ground for both charges, but neither of them quite so black as Mr. Froude paints,—with him it is all lamp-black. There are mitigating circumstances, which the historian has overlooked. In regard to the first, let it not be forgotten that the old feudal system of personal service to the sovereign was just dying out, and had not been replaced by another. The nobles were no longer willing to furnish the men and ships for war, nor were they willing to find the money. The needs of the treasury were palpable enough, but who was to fill it? Henry VII. met the exigency in his day by re-selling the titles to his landowners at enormous profits. Henry VIII. filled his coffers from Church Estates. Elizabeth, with enlarged needs, had none of their resources; so that she was driven to economy in what finances were raised. Besides which, all through her reign specie was falling rapidly and prices and wages were rising. Remembering these things, and that the country was beggared when she ascended the throne, remembering also that in many things she resembled her grandfather, the most close-fisted man that ever sat upon the English throne, we do not wonder that she fought, as she thought in her thrifty mind, against abuses and extravagances in finance, against plunder, and a system of making things pleasant all round. In qualification of the charge of meanness, let these things be duly considered. It is also said that she vacillated in regard to her Protestantism and her marriage; that is, that she often hesitated in her path, and looked back into Egypt with longing eyes for the flesh-pots,—might she find rest from doubts and enemies at Rome,

with a popish prince for her husband, her leanings to Rome are to be the more regretted, from the undeviating and ungrudging support she obtained from the Protestants. Mr. Froude says:—"Without the support of the Puritans she would long before have changed her palace for a prison, and her sceptre for a distaff. Through all her trials they were as true as steel." But if all through her life she was popish in heart, what becomes of the charge of vacillation. Her preference for Catholicism ill became her, but on the subject she never vacillated. In regard to her marriage she continually vacillated, not from fickleness, but from policy and often principle, and even here let it be noted that however often she broke her promise to Philip, Don Carlos, or Charles of Austria, she never failed in her love—such love as her nature allowed—to Dudley. She cared little about any impression she might make of weakness and irresolution, or even dissimulation, so that she could baffle her adversaries. She often bewildered the poor Spaniard or Frenchman on purpose, until they wondered what was real and what was illusion, while her own court was kept in a state of uncertain perplexity. We are aware she was not sufficiently alive to the honour of her own word, and unfulfilled promises sat lightly upon her. But she always had a definite end in view; her actions might appear contradictory, but in her purpose to establish her own throne and make her country great, she never faltered,—in this she stands as one of the most determined characters in history. And the result, so eminently in her favour, shows how great must have been her sagacity and persistency. Judging her by any severe standard of honour, our approbation must be qualified; but judging her by her times and the difficult part she had to play in life, we can say of her, as Sir Walter Scott does in his magnificent novel of "Kenilworth," that "Elizabeth suited the caprices of her sex with that sense and sound policy in which neither man nor woman ever excelled her;" and the results of that sound sense are traceable at this day well nigh as distinctly as at the day when this great Tudor princess sat upon the throne of these realms.

E. H.

ART. II.—THE ANALOGICAL ARGUMENT IN FAVOUR OF CHRISTIANITY.

No. I.

THE Analogical argument in favour of Christianity is inseparably associated with the name of Bishop Butler. The principle of this argument had, indeed, been discussed, and applied to impor-

tant theological questions, by some eminent writers before the publication of his great work on *The Analogy of Religion, Natural and Revealed, to the constitution and course of Nature*. Archbishop King applied it to some of the leading questions between Calvinists and Arminians in a *Discourse on Predestination*, published in 1709, nearly a quarter of a century before Butler's work appeared. Bishop Brown wrote three treatises on Analogy, in which he applied it to the Socinian and Arian controversy, the first of which appeared in 1697, and the last, entitled *Divine Analogy, or things Divine and Supernatural conceived by Analogy with Things Natural and Human*, in 1733, just three years before *The Analogy* was issued by the Dublin press. Butler has, however, comprehended this principle more clearly, and applied it to the defence of religion more extensively and effectively than any of his predecessors. Hence an exposition of this subject must have special reference to, and be, to some extent, based upon his work.

This work seems to have been suggested by a remark of Origen, "that he who believes the Scripture to have proceeded from him who is the Author of Nature, may well expect to find the same sort of difficulties in it as are found in the constitution of Nature itself. The principle involved in this statement was "the vital germ of Butler's work; it bore the same relation to the *Analogy* which the acorn bears to the oak."* Assuming that there is an Author of Nature, he shows that similiar difficulties are to be found in it as in the Bible; and consequently "that he who denies the Scriptures to have been from God, upon account of these difficulties, may, for the very same reason, deny the world to have been formed by him." And as, on the other hand, there is "an analogy, or likeness, between that system of things and dispensation of Providence which revelation informs us of, and that system of things and dispensation of Providence which experience, together with reason, informs us of, *i.e.*, the known course of nature," he regards this resemblance as "a presumption that they have both the same author and cause."

Butler, however, applies this principle without formally discussing its origin and nature. It is not, indeed, necessary to the validity of his reasoning that he should do this, inasmuch as he is applying an acknowledged principle of reason, which is exemplified in the ordinary operations of the human mind. Seeing that men's judgment and practice are, in daily life, influenced by analogy, he applies it to the defence and confirmation of the truths of religion, but purposely abstains from an examination of the metaphysical grounds upon which analogy rests. "It is not my design," he says, "to inquire into the nature, the foundation, and

* Buchanan.

the measure of probability; or whence it proceeds that *likeness* should beget that presumption, opinion, and full conviction, which the human mind is formed to receive from it, and which it does necessarily produce in every one; or to guard against the errors to which reasoning from analogy is liable. This belongs to the subject of logic, and is a part of that subject which has not yet been thoroughly considered. It is enough to the present purpose to observe, that this general way of arguing is evidently natural and conclusive. For there is no man can make a question but that the sun will rise to-morrow, and be seen, where it is seen at all, in the figure of a circle, and not in that of a square." But though he does not attempt to explain *how* it is that the perception of analogy begets in the human mind a sense of probability, he gives, in the introduction to his work, a general description of analogy, which will guide us in explaining the nature of the argument which he bases upon it.

"That which chiefly constitutes probability," he says, "is expressed in the word *likely*, (verisimile) that is, like some truth or true event; like it, in itself, in its evidence, in some more or fewer of its circumstances." He speaks also of "*likeness* begetting presumption, opinion, and full conviction." The word likeness, or resemblance, indicates then the idea which he wishes to convey by the term analogy. He uses it to denote resemblance between two or more objects of thought, in themselves, *i.e.*, their essential properties, in their evidences, or in some of their circumstances or relations.

An unwarrantable limitation is put, we think, upon the application of this term by some writers, who maintain that it simply denotes "resemblance of ratios, or a similarity of effects." "Two things may be connected by analogy," says Whateley, "though they have in themselves no resemblance; for analogy is the resemblance of ratios or relations." Again, in his treatise on rhetoric, "Strictly speaking, analogy ought to be distinguished from direct resemblance, with which it is often confounded. Analogy being a resemblance of ratios, those should strictly be called an argument from analogy, (*viz.*, the one from which, and the one to which, we argue) which are not in themselves alike, but stand in a similar relation to something else; or, in other words, that the common genus which they both fall under consists in a relation. Thus, as a sweet taste gratifies the palate, so does a sweet sound gratify the ear; and hence the same word "sweet" is applied to both, though no flavour can resemble a sound in itself." Similar relations and effects constitute, we admit, a large class of analogies. Two or more things may be connected by analogy, in the natures and properties of which there is great disparity and even contrast, simply on the ground of sustaining common relations to something else. But objects may also be compared, in the way of analogy, on the ground

of radical resemblances in their essential properties. The epithet *analogous* ought therefore to be given to correspondences of nature and attributes as well as of relations and effects. This distinction may be regarded as unimportant and merely verbal, but its practical importance is seen when it is applied to our knowledge of God and His attributes.

It will be admitted that we conceive of God only by analogy. We frame our conceptions of him from our consciousness as rational and moral beings. His perfections are conceived of as similar to the properties of which we are conscious in ourselves. These anthropomorphic views of God are the only views possible to us in our present condition of being. Our ideas of him, though imperfect, are, however, true as far as they go; when we speak of the power, wisdom, justice, and mercy of God, we denote by these terms similar attributes in him to those which they denote in ourselves. But if analogy implies no radical resemblance in the nature of objects which have similar relations, and of causes which produce similar effects, then our ideas of God and his perfections may be altogether false. Accordingly, Archbishop King, who held this view of analogy, says, "that the intellectual and moral attributes of God are of a nature altogether different from ours. . . . We have no direct or proper conception of them. . . . God's attributes are of so very different a nature from what they are in us, that there is no more likeness between them than between our hand and God's power, or between a country and the map which represents it; in short, we have no proper notion of them, any more than a man born blind has of light and colour." This theory of our conceptions of God would, if fully carried out, unsettle our views of other doctrines of Scripture, which are mainly expressed in analogical terms—there would indeed be no solid ground of belief in them left; for if these terms denote no correspondent reality in one case, how can we be sure that they do in others? This is, however, the logical consequence of, and has been associated in the course of speculation on this subject with, the opinion that analogy does not imply actual resemblance of objects, but merely of relations and effects.

But, apart from its theological bearing, is this view of analogy philosophically correct? Do we not, in some cases, unhesitatingly affirm a radical resemblance between objects which bear similar relations, and causes whose effects are similar? Guided by the analogy of experience, we infer from the actions of our fellow-men their essential resemblance to ourselves in mental and moral characteristics; we never think of attributing these actions to essentially different causes. Moreover, unless there is a *radical analogy* between two objects, we cannot reason from one to the other; for what can the comparison of them prove, if they are

essentially different—if there is no principle or attribute common to both, from which it can be shown that objections to the one may also be made against the other, or that what we infer from the one can also be inferred from the other? A mere resemblance of relations and effects may justify the application of the same term to objects entirely different in their nature, as for instance, the term sweet to the sound of music and the flavour of fruit; and it may also be of use for illustration and ornament, but it cannot serve for a ground of inference or a guide to truth. The analogy which is of use for these purposes is described “as consisting in a real and radical likeness between two or more objects of thought, which is made manifest to us by their being observed to possess the same characteristic properties, or to exhibit similar relations, or to produce the same or similar effects.” *

Comparing, therefore, the facts and principles of God’s natural government, with which we become acquainted by experience and reason, with those of his moral government, which the Bible reveals, Butler endeavours, on the ground of the analogy or likeness which subsists between them, to prove the common origin of nature and scripture, without idly speculating, as some have done, as to what the world *might* have been. He considers what it actually *is*; and then compares its constitution and course with that scheme of moral rule revealed in the Bible, showing that the one corresponds with the other in its principles and laws, contains also similar mysteries, and is exposed to the same objections. From the acknowledged truths of nature he thus argues to the disputed teachings of Scripture; from what men experience of God’s government now, to what they expect hereafter. That this method of reasoning is legitimate must be admitted, for in this way we conclude and act in matters of daily experience. Likeness between different things or between different courses of actions determines our judgment and guides our conduct in numberless instances. We unhesitatingly decide respecting important matters, and embark in enterprizes of moment, simply on the ground of their resemblance to what we have seen and experienced before. “For with us probability is the very guide of life.” On this ground also the philosopher extends his generalizations, and is led to fresh discoveries, advancing from the known to the unknown in the realms of nature. Finding, for example, certain facts in connection with the planetary movements similar to certain well-known facts upon earth, he concludes that they are produced by the same cause, and regulated by the same laws. From the fall of an apple Newton inferred that the law which governed its descent is the same as that which guides the planets in their courses.

The fundamental supposition on which these anticipations and

* Buchanan on Analogy, page 65.

judgments rest is—the *stability of the order of nature*. This is the foundation of all probable evidence. For if there were no permanent order in nature, or no unity of design pervading it, we could not judge of the future from the past, nor of the unknown from the known. It is not necessary to inquire into the origin of man's belief in the uniformity and stability of natural law, as its existence and influence upon his faith and conduct cannot be disputed. Hence a single experiment in relation to material phenomena, rightly conducted, is considered by the most cautious inquirers sufficient to establish a general physical law. Believing that "nature is very consonant and conformable to herself," Newton was encouraged to extend his speculations beyond the limits of earth. And "every subsequent step which has been gained in astronomical science has tended more and more to illustrate the sagacity of those views by which Newton was guided to this fortunate anticipation of the truth; as well as to confirm, upon a scale which continually grows in magnitude, the justness of that magnificent conception of uniform design which emboldened him to connect the physics of the earth with the hitherto unexplored mysteries of the heavens."* Seeing then that "all the different bodies which compose the material universe are manifestly related to each other, as parts of a connected whole," is it rational to suppose that "the moral events which happen on our planet are quite insulated; and that the rational beings who inhabit it, and for whom we may reasonably presume it was brought into existence, have no relation whatever to other intelligent and moral natures? The presumption unquestionably is, that there is one great *moral system*, corresponding to the *material system*; and that the connections which we at present trace so distinctly among the sensible objects composing the one, are exhibited as so many intimations of some vast scheme, comprehending all the intelligent beings who compose the other."† On this ground, therefore, we may argue from the moral facts of nature to the teachings of the Bible—from the visible and temporal government of mankind, which is matter of experience, to that invisible and eternal system of moral rule which the Bible discloses.

If then the Bible comes from the Author of Nature and the Ruler of the world, we naturally expect to see, in the scheme which it unfolds, similar principles and results to those which we see developed in Nature and Providence. Were there indeed an essential contradiction between the principles of Christianity and those of God's natural government, this contradiction would be a fatal presumption against the truth of the former; as God cannot deny himself. In some respects, it is true, Christianity cannot be

* Dugald Stewart's *Elements of Philosophy*, Vol. II. pp. 419-420.

† Stewart, Vol. II. p. 422.

compared with Nature, as the former reveals truth, the analogies of which cannot be found in the latter; such as the doctrine of the Trinity, and the union of Godhead and manhood in Christ Jesus. Here no contradiction can be proved, because no comparison can be made. The former goes beyond the teachings of the latter; but it does not contradict them. So far, however, as a comparison can be made between Nature and Scripture this expectation is realized; they are found to contain similar facts and principles, and to demand of men similar courses of conduct. The laws and principles developed in Nature reappear in Scripture in new combinations. "All things are double one against another, and God hath made nothing imperfect."

In comparing Christianity with the "constitution and course of nature," it may be considered in two distinct aspects: First, as a republication of natural religion, and secondly, as a revelation of truths which are undiscoverable by the light of nature. Of those truths which are common to natural and revealed religion, Butler gives the first place to the doctrine of a future life, as this is "the foundation of all our hopes and fears."

Religion teaches that man is destined to live in another state of being after his existence in this is terminated; and that death, instead of destroying his reflective and active powers, gives to them a larger and more favourable sphere of exercise. Now the credibility of this doctrine of Scripture may be established by facts which come within the range of our experience. There are changes in nature analogous to that which man is supposed to undergo at death. The change which we have already undergone from infancy to mature age; the transformation of the crawling caterpillar into the winged butterfly; the bursting of birds from their shells, by which they enter into a new world, and put forth new powers:—all these cases are cited by Butler to show that the same creatures may exist with different powers and capacities at one period of their being to what they are appointed to possess at another. These facts, though not sufficient of themselves to prove that man *shall* live hereafter in a state different from the present, create a strong presumption that he *may* do so. There are, however, clearer and more convincing analogies than these. Nature not only furnishes examples of living beings passing from a lower condition to a higher, but also of provisions made beforehand for their future destination. Animals possess in the embryo state organs which have in it no spheres of exercise. The hand, the eye, the ear, and other bodily organs exist, but suitable conditions for their use are wanting. But after the animal is born every organ finds its object, and every faculty its sphere of exercise, and are therefore evident signs that these embryotic forms are designed for the

state of existence into which they enter at birth. And do we not see something analogous to this in man, considered as an intellectual and moral being? His vast capacities of thought and action, his limitless desires and longings, his power of entering into relation with the infinite and eternal, and especially his sense of freedom and responsibility—all these powers while they distinguish him from the beasts of the field, are indications of his being destined for a higher state of existence than the limited and uncertain one in which he is found at present. May not death be, then, but his birth into another state of being, into which he will enter as naturally as he did into the present, and in which his powers and affections will find a wider field of exercise?

But if man has to live in a future state of existence, will it be one of rewards and punishments? Will he be dealt with according to the manner in which he has conducted himself in this life? The Bible teaches these doctrines; it reveals a heaven of happiness for those who love God and keep his commandments, and a hell of misery for those who despise and violate his laws; and our secular experience makes these doctrines highly credible. A large portion of our misery and happiness in this life springs from our voluntary conduct. If we act in harmony with certain prudential rules and maxims, we ensure a large amount of comfort and happiness. If we neglect or violate them, misery, and sometimes temporal ruin are the result. We may also see beforehand that these consequences will follow our conduct, and guide our actions accordingly. It is manifest, then, that God exercises over us now a natural government of rewards and punishments. Moreover, this Government is administered on moral grounds, as men are rewarded and punished in this life for their conduct, considered as morally good or evil. God has so framed our mind that a painful sense of demerit is felt when we do what is evil, and a pleasurable satisfaction when we do what is right. Nature is so constituted that he who does wickedly has to suffer for it in the way of natural consequences. The drunkard and libertine, who sow to their flesh, of the flesh reap corruption; but the pious, God-fearing man, who sows to the spirit, reaps even now happiness and peace. Society is also so organized that goodness is favoured and evil repressed by the civil power. Thus does God in this life, through conscience, nature, and civil authority, exercise over men a moral rule; rewarding the good and punishing the evil. This moral government is, indeed, imperfectly administered here; virtue does not receive its full reward, nor vice its full punishment. But the rudiments of a moral system may be discerned, which we have every reason to suppose will be perfectly developed hereafter.

We are further taught that this life is a state of trial and

probation for our future existence; that we are at present under a mixed administration of "goodness and severity," and supplied on the one hand with helps and incitements to virtuous conduct, and exposed on the other hand to temptations and inducements to do evil. Our eternal well-being is thus placed in a state of hazard and danger. We have power and opportunity to do what is right, and by so doing secure eternal life; or we may go astray in the path of wrong-doing, and be ruined for ever. The eternal interest of man depends, then, notwithstanding the difficulty of securing it and the danger of losing it, upon his own conduct.

Now, this condition of trial and danger, in relation to our future condition, is analogous to what we see in this life, in relation to men's temporal interests. "For in the actual business of life every one knows that a servant, an apprentice, a steward is placed for a time on trial preparatory to his final acceptance or rejection, which is left to depend on the manner in which he conducts himself in his probationary state! In like manner youth is a period of trial for mature life; and by the course which the young man takes and the habits which he forms, his success or failure in after life is determined. From the temptations with which he is surrounded, it is very difficult for him to conduct himself rightly, and there is great danger of his running into misery and ruin. If any, therefore, should object to the doctrine of probation, as taught by religion, because it represents man's eternal interest as exposed to hazard and difficulty and requiring care and effort to secure it, it may be shown that his temporal interest is exposed to a like hazard and difficulty, and requires like care and effort to secure it. It is just as possible for a man to be ruined for this life, through his own misconduct, as it is for him to be ruined eternally. If we find, then, that we, in relation to this world, are exposed to similar dangers to what we are exposed to in relation to eternity, and that the same thought and effort are necessary to escape these temporal dangers, as the dangers to which our immortal interests are exposed—these analogies form a strong presumption in favour of the doctrine of the probationary character of this life."

The truths which we have been considering rest on natural evidence, and are, therefore, independent of the authority of Revelation. It recognizes these facts and founds its system upon them; but it does not create them. They would have been true if a Revelation had never been given. Objections against the doctrines of a future life, eternal rewards and punishments, and the probationary character of this life do not apply to the Bible primarily, but to nature. It is important to bear this in mind, as Revelation is often made responsible for what existed before it was vouchsafed to men; and for which it is no more answerable than the physician is for the diseases with which man's body is afflicted. But

Christianity is also a revelation of truths, which human reason could never have discovered ; and which require to be credited on the authority of scripture. As these truths are part of a scheme which is essentially supernatural, we cannot expect to find so many, or such clear analogies to sustain and illustrate them, as there are for those truths which are common to natural and revealed religion. Many of these truths are, indeed, incapable from their very nature of being analogically proved and illustrated ; the philosophical explanations of the doctrines of the Trinity and Incarnation, which some writers have given, being, we think, founded on fanciful natural resemblances. For example, "speaking of the Trinity in Unity, Cousin finds its analogy in the fundamental fact of consciousness,—the Ego, the non-Ego, and the relation between the two—and affirms that the same three elements are necessarily recognised in God, that is the Trinity, or a triplicity which develops itself in three forms essentially identical." Another writer tells us that "Incarnation represents nothing more than the manifestation of the infinite reason in the finite intelligence of man." In these examples analogy is evidently extended beyond its proper limits, a danger which ought to be carefully avoided. There are other doctrines, however, which, though the human intellect could never have discovered them, can be confirmed and illustrated by the facts and principles of our ordinary experience. Take for example, the central truth of Christianity—the mediation of Jesus Christ.

The Scriptures teach that the Son of God interposed for our salvation from sin and death by toiling, suffering, and dying in our stead. Eternal life is bestowed upon us for the sake of what he did on our behalf. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Turning from this doctrine to our secular experience, we see many facts analogous to it. Calamities, and even the consequences of our follies, are often turned from us by the interposition of others. "Now we at once cast our eyes backward to all the helpless and dangerous periods of our being. Did God come forth *directly* and protect us in the defenceless period of infancy ? Who watched over the sleep of the cradle, and guarded us in sickness and helplessness ? It was the tenderness of a mother bending over our slumbering childhood, foregoing sleep, and rest, and ease, and hailing toil and care that *we* might be defended. Why, then, is it strange, when God thus ushers us into existence through the pain and toil of another, that he should convey the blessings of a higher existence by the groans and pangs of a higher Mediator?"* What a multitude of blessings of the highest value do men receive through the voluntary labours and sufferings of others. The toils and

* Albert Barnes.

blood of the patriot secure for millions liberty and happiness. He suffers that others may live in peace. God, we read, blessed the Egyptian's house *for the sake of Joseph*. If God, then, blesses and saves men from temporal evils through the mediation, and for the sake of others, is there anything unreasonable in the doctrine that he blesses men with his favour and saves them from eternal death for the sake of his dear Son? In this, and in other respects, then, does Nature illustrate and confirm the doctrine of the mediation and atonement of Christ. There is, indeed, more in this doctrine than Nature exhibits. The sufferings which men endure for their fellows do not resemble in either their nature or degree the sufferings which Jesus bore in Gethsemane and on Calvary. There was an element in them which cannot be explained by the analogy of human experience. "He trod the wine-press alone." There was never sorrow like unto his sorrow. But the analogy which does subsist between the two "serves to connect the supernatural truth with our familiar experience,—to exhibit it as only the crowning manifestation, the culminating point, of a moral system whose foundations lie deep in the nature of God, and also in the heart of man,—to divest it of that aspect of strangeness which would belong to it, were it only viewed by itself, apart from the ordinary principles of the Divine administration,—to bring it out of its apparent isolation, by connecting it with a general system which is known to be in constant operation,—and to afford a practical verification of it by showing its accordance with moral laws which are immutable and eternal."*

These examples of analogy between nature and scripture, might be indefinitely multiplied; but those which have been adduced suffice to show that nature confirms the claims of the Bible as a divine revelation, and also that men cannot consistently reject the latter, on account of the difficulties which it contains, without rejecting the former. These resemblances point, we think, to the common origin of the system of nature and Revelation. Judging from what unaided human reason has done among Pagan nations in religion and morals, we may be assured that it could never have excogitated a system of religion and morality so true to nature and to the laws of mind as that of the Bible. This conviction is strengthened when we consider who the original promulgators of this system were. They were not philosophers and literati; but peasants and fishermen. "No infidel can prove that they knew more than the science necessary for the skilful management of a fishing boat, or the collection of taxes. And yet they have divulged the only scheme which turns out to be in accordance with the course of nature. . . . Why, let the sceptic tell us, has not science struck out principle after principle that could long

* Buchanan, pages 190, 191.

since have been organized into a system which should accord with the constitution and course of nature? To our minds, the greatest of all miracles would be, that unaided and uninspired fishermen should have projected such a scheme as Christianity.*

We shall endeavour to give an estimate of the value of the argument from analogy, and answer certain objections which have been raised against it, in another paper. JOHN WATSON.



ART. III.—THE ANTIQUITY OF MAN.

PART SECOND.

A Paper read before the Nottingham District Ministers' Association, March 3, 1871.

THE *second* argument on man's antiquity is the Archæological. As we have spent so much time on the geological part of this subject, closely connected as it is with the present argument, we may dispose of the archæological with brevity. Besides, the geological argument being by far the most important because of its supposed refutation of Biblical statement, we have purposely given it a prominence, at the risk of symmetrical arrangement. Geology respects the *place and position* of human remains irrespectively of their *character*; while Archæology has respect to the *artificial character* of the remains of man and their bearing upon the state and progress of civilization. If we advert to the various works of man discovered by geologists, we find conclusive evidence of different *states* of art. These are by geologists considered tantamount to different *stages* and periods of advancement; and, for every seemingly successive stage, a very long period is demanded; and, then, putting all the *assumed* periods together, a startling case is made out in favour of an indefinite and extreme antiquity! Thus Dr. Page: "Another method by which we arrive at notions of relative antiquity is by the implements and works of art that occur in recent formations, or accompanying the remains of man. We know the phases of modern, mediæval, Roman, Greek, Egyptian, and Babylonian art, and can assign something like an historical date to such objects, and the accumulations in which they occur. We know, too, that man employs tools of wood and stone long before he learns the uses of the metals; and that he reduces the softer metals, and works in copper and bronze, long

* Science and Theology, Albert Barnes, page 272.

before he has acquired the mastery over iron and steel. In this way we speak of the ages of *stone*, *bronze*, and *iron*, the one preceding the other, and forming, as it were, a rude scale of time for the antiquarian and geologist."—(*Geol. for Gen. Readers*, pp. 279, 280.)

Dr. Page, like other archæological geologists, speaks of the implements of bone, wood, and stone being found sometimes side by side with remains of mammoths and mastodons. Then follow bronze implements, along with remains of less ancient species, now extinct; and after these are relics of the iron age, with remains of recent and living species; and, because remains of extinct animals are not accompanied by indications of the iron age, he concludes in favour of a very high antiquity. But the conclusions thus drawn by him are of questionable value. In America there are traditions respecting mammoths and mastodons—traditions respecting the huge and frightful proportions of these creatures. They browsed on trees; they never lay down to sleep, but reared their bulky bodies against enormous trees to sleep. The bones of some lay bare on road sides but a generation or two ago: and the Mexicans made rude fire-ranges and door-posts of their remains. In America a huge mammoth or mastodon was dug from the earth in a state of comparative preservation. The remains of his last meal, some of which were in a semi-foecal state when discovered, were found in his stomach. At the latter end of last century a monster of this kind was exhumed from the ivory quarries of Siberia in such a state of preservation that its hair and hide were perfect when found; its flesh was so sapid and gory that the hunters fed their dogs on it; then what was left by dogs, hunters, and quarriers, was taken to the museum of St. Petersburg, where it may now be seen. Thus we are driven to the conclusion that mammoths and mastodons are much more recent inhabitants of the globe than some geologists would have us believe; and, if human works of art are associated with such animal exuvia, the conclusion is reasonable that man is a much less ancient inhabitant of the earth than the same teachers declare. Sir C. Lyell and others attribute 10,000 years to stone, 10,000 more to bronze, 10,000 more to iron ages, making 30,000 years in a few steps across the archæological history of man. But all this, like much other reasoning of that school of geologists, rests, like many of their conclusions, on bare assumption. We ask for proofs, and receive guesses, opinions, and assumptions. We have clear historical proof that stone, bronze, and iron implements can all coexist in the same country; that men and women worked with such materials before the deluge and since; for, Joseph wore a gold ring and rode in chariots; Zipporah, later on, circumcised her son with a sharp stone; Tubal Cain was "an instructor" (margin, whetter) "of every

artificer in brass and iron." "And Adah" (the wife of Lamech) "bare Jabel: he was the father of such as dwell in tents and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ." And at the present time implements of bone, wood, stone and quartz, are employed in various parts of the world, almost side by side with those of copper, bronze, iron, and steel. We have scarcely time to refer to human works of art embedded beneath various thicknesses of peat-moss, Nile-mud, and lake-deposits. Every reader of Sir C. Lyell and his disciples knows that great stress is laid upon the peat-moss formation and the Nile deposits, as well as other river deltas. M. Boucher de Perthes has taught that the growth of peat could only be computed at the rate of about one-fifth of an inch in a century! But Sir Charles Lyell, in his "*Principles of Geology*," eighth edition, page 697, alludes to the growth of peat-moss at Loch-broom, Rossshire, of such rapidity that "in less than half a century" the inhabitants dug it up for fuel. Did they spend their time in digging peat one-tenth of an inch thick? Then it must have been a starving job.* In some cases, however, the peat is so infused with water and mixed with marshy matter, that implements and works of art will sink deep and rapidly; as is also the case in river-mud and deposits. A comparatively recent circumstance shows this. "During the construction of the Thames Tunnel," says the *Geologist*, 1861,—“in the course of making the excavations for this work, the difficulties that arose from the nature of the soil in some parts induced the contractors to procure a diving bell for the purpose of examining the bottom of the river. On the first inspection that took place by means of the machine a shovel and hammer were left on the spot by the divers; but the tools were, contrary to their expectations, nowhere to be found on their next visit. In the progress of the excavation, however, while advancing the protecting wooden framework, the missing shovel and hammer were found in the way of it, having descended at least eighteen feet into the ground, and probably resting upon, or mixed with some ancient deposit. Supposing these articles had not been recovered by the excavators, and that the soft stratum through which they sank had, by some geological changes in the locality, become solidified and encrusted with several layers of fresh soil, and that some future geologist had found the lost hammer and shovel in the position described, it would doubtless have furnished as strong an argument in that day for the vast antiquity of the human race, as the discovery of the said flint implements of the drift has done in our own.” This conclusion may be regarded as somewhat too sweeping in its application

* The fact is, eight feet grew in fifty years. *Vide* Trans. Vict. of Inst. Jan. 1st, 1868, page 63.

to the drift implements; as they are many, this only one. But the same writer continues in the following just remarks: "I am not aware of what the superincumbent stratum above the drift in that place is composed; but however compact *now*, it may possibly, in a former age, have been sufficiently liquified by some aqueous eruption or submersion, to cause substances of the specific gravity of flint to sink through it, as the hammer and shovel did through the soil in the river."

"Whatever difficulties may attend this hypothesis, they certainly are not greater than are involved in the startling and wholly unsupported(?) assumption, that the late flint discovery proves man to have existed before the Straits of Dover were formed, or the mammoth and other animals had become extinct." The Nile-borings are not much better than a failure; because the depths vary very much in proximate neighbourhoods. Archdeacon Pratt, of Calcutta, observes: "The thickness of the Nile mud is very different in the several excavations in the same neighbourhood." At spots 3,100,784 and 1,215 yards from the Obelisk at Heliopolis, and having different bearings from it, the thickness varied from less than seven feet to upwards of fourteen. The precise measurements were 9·92, 13·25, 14·25, 14·8, and 6·67 feet. These are taken from Mr. Leonard Horner's memoir in the *Philosophical Transactions* for 1855, pp. 132-136. Add to this the variation of deposits consequent upon differences in seasons, and the millions of tons of muddy matter borne down by such rivers during one rainy season. How could Professor Huxley say to the clergy assembled at Sion College, that, "in the days of Joseph, this Nile valley must have been essentially what it is now," in presence of such facts? As for Lake-dwellings they belong to the historical period. Herodotus mentions a Thracian tribe who dwelt, in the year B.C. 529, in Prasias, a small mountain lake of Pœonia, now part of modern Roumelia. "Their habitations were constructed on platforms raised above the lake, and resting on piles. They were connected with the shore by a narrow causeway of similar formation. Such platforms must have been of considerable extent, for the Pœonians lived there with their families and horses. Their food consisted largely of fish, which the lake produced in abundance.* It is, however, of but little service to show that all moderns are *not* distinguished in *art*, and that all ancients were *not* distinguished in *rudeness*; for Professors of Science and Philosophy can reason either or both ways: thus—if the tribes were rude, they were very ancient; and, if refined, dwelling in cities they built like Nimrod, the remains of whose exploits astonish us now, as shown by Layard and others, why, then, they *must* have been very much more ancient, for they

* Similar lake-dwellings existed in Ireland as lately as the 18th century.

must have been rude at least 30,000 years before they were refined? But, as Whateley, the Duke of Argyll, and others have conclusively shown, such poor, haggard barbarians *never* have civilized themselves; and there is scarcely a reason to think they ever could or would; and H. Miller has as conclusively shown that they *always* have *degenerated*. We have no faith in the assumption that primeval man was a poor, ignorant, bestial creature; but rather that the descendants of Noah, the second common father of our species, dispersing from more favoured centres, rapidly degenerated to savagism.

The argument altogether assumes, contrary to fact and probability, that all the inhabitants in a country are in the same condition as to the arts of civilization. Let any one, however, think of the splendid buildings and their furnishings in English cities and towns; then contrast them with the mean huts in many villages. Place St. Paul's or Westminster Abbey in contrast with the humble parish church or meeting-house of Yorkshire valleys. Here are almost the extremes of art and civilization in the nineteenth century, side by side. Think also of the rapid changes which occur even in some places apparently exempt from the great revolutions oft occurring on the earth's surface now. James Ferguson, Esq., F.R.S., says: "I myself have seen the bricks which formed the foundation of a house I had built carried away and strewed along the valley of a river, at a depth of thirty or forty feet below the level of the country. Since then the river has passed on, and a new village now stands on the spot where my bungalow stood, but *forty feet above its ruins*, and any one who chooses to dig on the spot may find my 'reliquiæ' there and form what theory he likes as to the antiquity of my age." So much for the archæological argument for a quarter-of-a-million years' antiquity for the human race. We can scarcely refrain from saying: The knowledge and classification of facts may be science, but inferences, who and what are ye? What but flights of fancy?

The other ground, that is, the necessity of a very long time to bring about such results in the slow progress of mankind, is a sheer assumption, that may at once be met by arguments drawn from the intrinsic aspects of the case. It all depends upon the hypothesis with which we start in respect to the condition of the primitive *men*. * * * * It was but a short time after the flood, when there appears this new heroic spirit (of building noble cities and founding mighty empires), this vast ambition, in the very opening of the world's history. Scripture gives us but few points in the picture, but these are most impressive: Nimrod, 'the mighty hunter before the Lord,' beginning the kingdom of Babylon; settlements rapidly following on the Upper Euphrates; the descendants of Ham already upon the Nile; the sons of Javan

wending their way by the islands and coasts of the Mediterranean; Tyre and Sidon taking their place 'at the entry of the sea,' as though already looking out to become 'the merchants of the people for many isles.' It was the time of the tower builders, the pyramid builders, the great city builders, the empire founders. Along with the pioneering and colonizing spirit there was also the associative tendency, so different from anything we now see in modern savagism. There was, also, in vigorous exercise the government idea, or the government instinct, if any prefer thus to name it, leading men to form great polities, and to recognize in government something of a divine or supernatural nature. We may call it hero-worship, but it was something very different from anything now known in savage tribes, and led to results utterly unknown as ever following from such a state.

"Such were the primitive men as the Bible presents them to us, although their mere worldly greatness was to the Scripture writers a wholly subordinate subject. Secular history confirms the account. This it does in two ways: first, by its silence as to all before. If men had been so many ages on the earth, what were they doing all this time? What traces have they left of their existence? At the most, only a few ambiguous bones here and there discovered, after the keenest search, and in respect to whose real antiquity men of science are still contending. We ask in vain for the marks of progress, or of any transition state. A speaking silence, like that which seems to come from the blank chamber of the Great Pyramid, proclaims that man, the Adamic or Noahic man, is not much older than the pyramids—two thousand years, perhaps, a little more or less. If we pay no attention to this striking fact, of the almost total absence of any human remains, it might, perhaps, be said, that history only commences after the emergence from the long savage state, and therefore gives no testimony to the many ages of human existence that might have been before it. This, however, supposes a sudden emergence, such as would seem to demand some new power, something like a divine or *ab extra* impulse, unfelt in the ages before, and which would not greatly differ—at least in the marvellousness and apparent supernaturalness of it—from what the Bible tells us of a new creation of humanity."—*Professor Tayler Lewis.*

Other writers, quite as able, have abundantly testified to the same general results; and we feel safe in accepting their conclusions.

The *third* argument for our present consideration is the philological. An attempt is made in this to deduce an excessive antiquity for the human race, by assuming that though the languages now known evince a common bond of affinity, an immeasurable length of time must have been consumed in the

variation and development of languages to their present number and perfection. But here an assumption crops up to begin with. The disputers *assume* that man was at first no more a talker, and no more gifted with speech than the "dumb animals" around us. Such reasoners may admit that man has a superior capability for making and acquiring languages than parrots, jack-daws, or monkeys; but that he must have existed many thousands of years before he had contrived a monosyllabic language, many thousands more years in passing through various changes to polysyllabic, many thousands more during agglutinant periods, and many thousands more before the harmonious numbers of Homer, Virgil, Dante, and Milton could be sung. The argument is slipped by those who maintain that the Bible refers in creation to Adam as the first of the fair-skinned Caucasian race only; and believe in as many origins of man as there are tribal divisions among men. These have as many "original tongues" to begin with as the philologist now finds. We must here, however, confess our faith in the oneness of the human family, so that the philological difficulties of man's antiquity press upon, though they do not disconcert us. We think that comparative philology as well as comparative anatomy and physiology, demonstrates the unity of the human race. On ordinary and natural principles, it has not yet been proved that man required to learn language by his own efforts; it has not yet been proved that linguistic transitions are so tardy as represented; indeed, facts tell the other way. From what is yet shown about lingual changes, 6,000 years would account for all required. But here we take our stand on the fact recorded in the Bible, that about the year 2247 B.C., God con-founded human speech on the plains of Shinar; and that different families thence diverging, spread abroad upon the earth's surface, colonizing distant regions, and becoming clans, tribes and nations, they ultimately peopled the habitable parts of the globe. The evidences of this dispersion we cannot now consider. We may, however, remark, that in addition to all the evidences supplied by Christianity, we have the voices of tradition, of history, and of art, all more or less attesting it.

An appeal to the history of literature—the safest guide in this matter—confirms the conclusion above announced. It is matter of historical fact that the Latin language advanced from a semi-barbaric gabble to its high zenith in about 767 years! It then as rapidly declined; until, restored by the ecclesiastics of the Church, it once more advanced about as rapidly as before. It was by this means fixed and perpetuated, became a "dead" language, and, by metaphor, may be designated now a literary "fossil." The ancient Greek progressed about as rapidly. Soon the harmonious numbers of Homer were sung; and the classic periods of Aristotle, Plato,

and others became at once its temple and its tomb. Much the same rapidity of growth and decay is observable or verifiable in other tongues. The English language of 400 years ago is all but "dead" to the majority of English readers of this day; and literature more modern by a century or two than that requires a glossary when placed in the hands of our common people. Books printed two hundred years ago, by reason of the difference in type, expression, and meaning, are avoided by many readers, as almost unintelligible. Moffat attests that African tribes, diverging from the same stock and centre, become barbarians to each other in two generations. We can attest that children of the same parents, thrown into different localities and classes of society, in England, are at a loss to understand each other after an absence of less than twenty years. If such be the rapid change which occurs in the advance and decline of literature and language, where writing and printing are in common use, what, we may ask, must the changes have been where no such means existed to prevent divergence into varieties, when writing and books were scarcely known? The early founders of colonies, cities, and nations, as they removed further and further from the plains of Shinar, where speech was miraculously confounded, must have altered more immensely in dialect and grammar than we can imagine. The history of Hebrew literature conclusively attests the truth of these remarks. In a very few centuries the "golden age of Hebrew literature" dawned on that favoured people. Abraham was separated from idolatrous parentage and associations; and, in spite of a depressing Egyptian bondage, the Hebrew tongue in the Exode was already in an advanced state. On it marched through the times of the judges, Saul, and David; and in Solomon's days it reached its acme. From that time decline began; and in the days of Jesus and the Apostles it was mixed with several other tongues, for its glory was departed. The history of the English language is no exception. Compare the barbarism of our ancestors two thousand years ago with Lord Macaulay's writings now.

The *last* argument now to be considered is derived from both history and chronology. On the side of excessive antiquity there are such names as Lepsius, Bunsen, and others. The principle sources of information are Egyptian monuments and the writings of Manetho. But it appears to us that it is the *absence* of historic data, rather than its presence, to which they appeal who claim immense antiquity for man. A significant silence here obtains. Herodotus has furnished some materials, but they favour the teaching of Moses. We find many in Egyptian dynasties were, as the priests told Herodotus, "persons of no account." Their papyrus rolls were filled with mere names and dates; and, among the names two, Menes and Meoris, were the principal and almost

only names of note. The priests informed Herodotus that Menes had then been dead about 900 years, and he was the first king who founded a dynasty in Egypt. In those days revolutions were frequent, and kings—such as they were—rapidly replaced and succeeded each other. And the fact that these priests assured the painstaking inquirer, whose labours and travels on foot astonish us even in these railway times, that during their history the sun had twice risen where he then set, and *vice versa*, renders their reports suspicious. The Egyptian chronology of Manetho shows from *two to five contemporaneous dynasties*, so that the conclusions drawn by such writers as Bunsen and Lepsius, founded on the supposition of succession only, are false. These dynasties *co-existed* in different parts of ancient Egypt.

It is not pretended, so far as we know, that veritable history can be given of the flint implement makers, and mammoth hunters. These are regarded as wholly pre-historic. But there are attempts made to prove man's high antiquity from various chronological and historic phenomena, said to come from the data supplied by Egypt, China, India, and Persia; which, for a purpose, are accepted by Bunsen and others; and then pitted against the Mosaic data as much more reliable sources of information. Here we leave out of the question what is called geological chronology, and also the argument which Sir C. Lyell bases on Mr. C. Darwin's speculations on the *Origin of Species* in its bearing on man's antiquity. Two good reasons are at hand for passing over the latter. First, because Mr. Darwin's hypothesis is not proven; and second, if it were we should have nothing to do with it till some man, evolved by natural selection, appeared upon the scene.

It is the fashion, then, of certain who hold the pre-Mosaic antiquity of man, to hold it on the grounds of extravagant chronology. For the purpose of proving man's great antiquity, they accept any or all the wild pretensions of heathen chronology: the Chaldean, at the least 470,000 years; the Hindu of one thousand and fifty millions of years; and others of a similar length. If these were well authenticated and trustworthy chronologies, they would furnish formidable difficulties to a believer in Scripture. But this is not the case. It has been shown from time to time that they are not reliable, but are vain, imaginative, and ambiguous records. The best chronologists and historians are ashamed of their company; while it is only for sceptical purposes that they are brought forward at all. Rawlinson, Bryant, Wallace, Shuckford, and almost every other respectable writer on chronology or history, reject such bewildering and absurd fancies. A day of Brahman is equal to 12,000,000 years! On such data rests the Hindu chronology. Its bare mention must, we judge, be its own refutation. One writer has well said: "When we take the Scrip-

tural view of man's creation, we can at once comprehend and read aright all those evidences afforded by the remains of antiquity and of profane history of his wonderful original capacity and early civilization. We thus get over all difficulties we might otherwise feel as regards the time in which he would arrive at this artificially cultivated condition, and accomplish those stupendous monuments of his genius and pristine glory. We can then understand our old chronology, . . . and so also perceive the value of the conclusion arrived at by the most critical of our modern authors, the late Sir George Cornwall Lewis, who in his last work, "*The Astronomy of the Ancients*," considers that we have little ground for believing in any chronology of the ancient Egyptians and Babylonians beyond about 3,000 or 4,000 years prior to the Christian era." *

We think it is morally certain, and historically probable, that if man had lived on earth even twenty thousand years, there would have been history of a reliable character for a much longer period than we now possess. The Bible goes back some thousand years further in history than any profane writer on the subject; and as its contents and testimony have the *ring of honesty*, truth, and reason; as they are homogenous and harmonious; as they are sustained by direct reliable human testimony during some 3,000 years at least; as they are supported by unquestionable, miraculous phenomena; and are sanctioned by the learning and experience of universal Christendom for nearly two thousand years, we hold them worthy of respect and confidence. And yet further, when the ambiguousness of even Hindu chronology is explained aright, that system lends countenance to the chronology of the Seventy, though we are by no means anxious to enjoy the countenance of such. But Dr. Edward Nares observes:—"It is certainly remarkable, that making every allowance that could be claimed for the antiquity of the astronomical tables of the Hindus, on which such extravagant computations are supposed to depend, they do not appear, as historical records, to carry us back to such a period as might not well be brought into agreement with the scripture chronology. I do not say into exact agreement, nor is the agreement to be traced directly; but yet in a degree of conformity, not at all to be expected, if the world (if man) be either so old as the Hindu records pretend, or, which is more remarkable, at all older than the Mosaic era of (his) creation, according to the largest scriptural computation extant, I mean that of the Septuagint. According to this computation, the commencement of the fourth Hindu age, in which we are supposed to be at present, does not carry us beyond the era of the Noahic deluge, which era, according to the common copies of the LXX, is 3,028 before Christ;

* *Trans. Vict. Inst.* July 16, 1866, page 187.

and Mr. Bailey, who entered largely into the subject, had fixed the commencement of the fourth Hindu age at 3,102 B.C. And as every Indian age is supposed to be terminated by a deluge, all this part of their chronology and history is strictly *postdiluvian*. The first two ages are entirely set aside as fabulous (in fact sixteen out of eighteen were discarded by Mr. Bailey.) We have, therefore, only the two last ages for the history of man, amounting, according to the Hindu computation, to 864,000 years, added to what is expired of the supposed current age; but as the former is held by Mr. Bailey to have consisted, as was common of lunar years, or years of months, upon reduction are brought down to 2,400 solar years, which added to 3,102, the years supposed to have elapsed from the commencement of the fourth age to the Christian era, make in all 5,502 years; leaving a difference of only *six* years between this account and the computation of the LXX. There is a computation indeed extant which brings it within *two* years; viz. 5,500, the computation of Julius Africanus, Theophanes, Eutychius, and others." In this conclusion the most reliable authorities agree, and to it we cling; for, surely, if men have accomplished so much in civilization, art, intelligence, science, philosophy, literature, and religion, in the last six thousand years; or, rather, let us say, the last three hundred years, it is a gratuitous assumption, altogether without foundation, that during the indefinite periods of hundreds of thousands; or may be, tens of millions of years, nothing was done worth the mention, to tell that man had been. No roads were made; no buildings worth the name were reared; no railways or bridges were constructed; no arts were cultivated; no forests were cleared; no morasses or swamps were drained; no fields or gardens sown and planted. No! All is in truth a cold and desolate blank. And it is a somewhat remarkable circumstance, that although the septuagint chronology seems best to accord with the discoveries of modern science, the theories of some scientific magnates, and the frequent quotations in the New Testament from the old, the most recently published results of Biblical criticism, and scientific investigation issued from the press, are in favour of the Hebrew chronology, which is the briefest. Here are men of the most distinguished attainments, who have critically and thoroughly studied both sides of this question; and what attitude do they assume? We, of course, expected a wrenching of the Hebrew text to meet, or obviate, or accommodate the influences of scientific theorists; but it is not so, as the following attests:—

"In the excellent commentary on Genesis, by Dr. James G. Murphy, of Belfast College, (p. 196) there is a very clear and convincing comparison of the Hebrew text-chronology with that of the Septuagint, the Samaritan, and Josephus. The internal evi-

dence is shown to be decidedly in favour of the Hebrew, from its proportional consistency. The numbers in the LXX. evidently follow a plan to which they have been conformed. This does not appear in the Hebrew, and it is greatly in favour of its being an authentic genealogical record. The numbers before the birth of a successor, which are chiefly important for the chronology, are enlarged in the LXX. by the addition of just one hundred years in each of six cases,* making Adam 230 years old at the birth of Seth, Seth 205 at the birth of Enos, and so on; whilst the sum total of each life remains the same as in the Hebrew, with the slight exception of 25 years in the case of Lamech. The interest here is evident, to extend the total chronology without changing the other numbers of the macrobiology. It is not easy to imagine what motive could have led in the other direction, or to the shortening, if the original had been as given in the Septuagint, since all ancient nations have rather shown a disposition to lengthen their chronology. On physiological grounds, too, the Hebrew is to be preferred; since the length of the life does not at all require so late a manhood as those numbers seem to intimate. There is no proof that these were all first-born sons. It was the line of the pious, of those that had the spiritual birthright. The unevenness of the Hebrew birth-figures, varying from 65 and 70 to 157, shows this; whilst the added 100 years in each case, by the Septuagint, shows a design to bring them to some nearer proportional standard, grounded on some supposed physiological notion and the unwarrantable idea that each is a natural first-born. To all this must be added the fact that the Hebrew has the best claim to be regarded as the original text, from the well-known scrupulous, and even superstitious, care with which it has been textually preserved."—*Professor Tayler Lewis, D.D.*

ALFRED CLAYTON.

ART. IV.—THE ADVANTAGES OF PUBLIC WORSHIP.

THE advantages of public worship touch man in most, if not all, the relationships of his being. Man politically, socially, mentally, morally, spiritually is benefitted, directly or indirectly, by public worship. It is to show our ignorance of the history of nations, of churches, of mankind, to deny that public worship affects man favourably in all his relationships. We purpose, at present, to notice the advantages of public worship in relation to *man individually, and particularly to his MENTAL, MORAL, and SPIRITUAL nature.*

But, as a *preliminary*, what do we mean by public worship?

* See table in Grove's Comm., p. 163.

What is it? Is it praise? Is it prayer? Is it reading the Scriptures? Is it preaching? Is it any one, or two, or all of these conjoined? Allon says it is "praise AND prayer, but praise pre-eminently." Pearsall states that preaching is not strictly a part of worship. With due deference to those high authorities, we nevertheless hold by the popular opinion, and state that public worship consists of *Praise, Prayer, Reading the Scriptures, and Preaching*. As thus defined, we will notice the advantages of public worship.

THE MENTAL ADVANTAGES.

1. *Public worship feeds and stimulates the intellectual powers.* Every one of its four constituent elements does this. *Praise* is the harmonious expression of thought: if a sacred song, the expression of scriptural or theological thought; if a moral song, of ethical thought. Be it a fault, as some hold, that a theological creed is taught in the hymnology of a church, still *such* a hymnology feeds and stimulates the intellect with its thoughts and truths. *Prayer*, too, is a contribution to intellectual power. "Prayer is not a dreamy sentimentalism, but a communion of intellect, as of heart." The intellect, called to communicate, feeds and stimulates its own powers. Mental exercise is mental advantage. Nor is the *Reading of the Scriptures* a less intellectual benefit. We feel pretty sure that if we could get the multitude into our sanctuaries to hear the Scriptures read, this would be the simplest as the surest method of convincing the intellect; for what other intellectual composition is equal to the divine records? And how pre-eminently calculated is the *Preaching* of the truth to promote mental advantage. It is true that all sermons are not great intellectual efforts, but that must be a poor sermon indeed that contains no thought or material for thought. It is the sphere of preaching to deal partly with the intellect, and, as a natural result, does so; for that which falls on the ear necessarily occupies the thoughts.

Again, *public worship moves and elevates the emotions of the soul*. By praise, especially, is the soul affected. Singing and music have a peculiar influence on the mind. Often when the hymn expresses the sentiment of thoughtfulness, penitence, adoration,—corresponding emotions are produced. We have seen the worshippers serious, or sorrowful, or joyful, according to the sentiment expressed. And when the tune has been suited to the hymn, so that the "sacred affections of the soul" have been touched, then the emotions have been moved and elevated to a truly sacred and spiritual service of God. And similar remarks might be made of the other constituent parts of public worship.

Among our own people there is usually considerable emotion in worship—Primitive Methodists like a *feeling* devotion. They like to feel either "fire" or "*water*"—they like the "*shout*" or the

"tear"—the "*laugh*" or the "*cry*" and be it an irregularity or an impropriety, I am free to confess it has my preference to a cold, stocial, dead-a-live mode of worship.

We shall now speak of

THE MORAL ADVANTAGES OF PUBLIC WORSHIP.

1. *It meets the necessity of the Religious consciousness.* Man will worship. Worship is an instinct of his nature. He came from God, and it is simply natural that he should turn towards Him. It is also a necessity of man's being. He *must* worship. He feels that he should adore his Maker—that he should express his dependence—that he should seek his aid—that he should praise him for his mercies; in a word, that he should live to him and for him. And it is equally a *fact of his experience*. All men worship, savage as well as civilized; the objects are different perhaps, but the act is one. Nor will man naturally worship alone. Religious superstition may lead him to solitary or hermitical devotion; but the simple desire of his nature is for a socialistic or public worship. Did not Adam worship with Eve by his side? Did not the Patriarch Joshua say, "as for me and my house we will serve the Lord"? Did not the Apostles "assemble themselves together" for devotion? and did not the great Master go up to the temple to worship? Public worship meets man's internal sense of religion, and meets it in a way more satisfactorily and profitably than private worship can possibly do.

2. *It promotes catholicity of spirit and sentiment.* Monastic and all similar kinds of religious life have engendered exclusiveness of spirit and view. Private devotion creates private interest and personal satisfaction. Confine yourself, christian, to the limit of the cloister or the closet, and you confine yourself to a narrow view of christian truth, and to a selfish experience of christian communion. But join in the worship of the sanctuary—where many minds are brought into contact, and various experiences into peaceful reunion—and you will find yourself inspired with broad and liberal feelings and views. Do I rise from my private worship feeling that I am holier than others? An effectual check to this I may find in public worship. Do I think in private that I have *the truth*, and that all others are in error? I may learn in the sanctuary that others are not so wrong as I had thought. Public worship promotes liberalism in spirit and sentiment.

3. *It fosters Christian brotherhood and fellowship.* In public worship all ranks of civil society meet together. The master is as the servant, the mistress as the maid. There is no respect of persons, or there should not be. And it is observable how the service of the sanctuary really fosters this equality of the worshippers. The hymn is the praise of all, while the prayer is for all, and the reading and preaching are addressed to all. Pews may

separate us, but the congregation is one, and the Divine influence pervades the whole assembly. The rich and poor weep together in the sanctuary; the intelligent and illiterate pray in the same meeting; the master and servant call each other brethren in the house of God. Thus does public worship foster Christian brotherhood and fellowship. Indeed, would some of us have been called brethren at all, or been admitted to the privilege of Christian fellowship, but for the benefit derived from sanctuary worship?

We come now to notice the

SPIRITUAL ADVANTAGES OF PUBLIC WORSHIP TO MAN.

1. *It brings us in contact with the grand distinctive truths of the Gospel.* In all its parts public worship deals more or less with the grand distinctive truths of the Gospel. Our hymnology and our prayers are based on these truths. Our hymns are full of Scripture, or, as one says, "a summary of doctrine and duty." Our prayers are often a compilation of texts of Scripture and verses of hymns containing Scripture truths. And, as all know, the reading of the Scriptures and their exposition in the sermon must bring us in contact with the truths thereof. Who can attend public worship, among Methodists at least, and not come into contact with the truths of the Divine Fatherhood, the depravity of universal man, general redemption by Jesus Christ, the justification of a sinner through faith in the crucified, the sanctification of the entire being by the Holy Ghost, and the eternity of rewards and punishments? And what of such contact? Much every way. As a right end can be reached only by right means, so a Scriptural character can be attained only by the reception of Scriptural truths in a Scriptural spirit for Scriptural purposes. And suffice it to say, that a Scriptural character only can avail to eternal salvation.

2. *It brings the soul into communion with God.* The one great use and end of all worship is to bring mankind to the feet and heart of the Great Father in heaven. It *may* bring us into the presence of angels, as Chrysostom states it does, but it certainly brings us into fellowship with God. This communion is a reciprocation, "heart answers to heart." Man "draws nigh to God, and God draws nigh to man." Worship is not merely man speaking and God listening, man approaching and God standing still. It involves mutual communion between the creature and the creator. "Call *thou* and *I* will answer." We attempt not to show how God communes with men, for we know not how among men mind communes with mind. It is enough for us to know that He has said "For where two or three are gathered together in my name there am I in the midst." Blessed fact! the worshipper meets the worshipped. I have frequently seen the true worshipper in communion with God. I have seen how he has

gradually lifted up his heart, until an holy elevation has been felt; and how he has risen "from glory to glory," and seemed by his appearance to say "I have found him whom my soul seeketh." And O what communion! It is nothing less than personal fellowship with our Divine Friend, a sight of the Invisible, a foretaste of heaven.

3. *It quickens the spiritual life.* Spiritual life is stimulated by the means which originated it. The services of the sanctuary directly contributed to the commencement of this life, and those services must directly contribute to its continuance. "A lamp, except you put oil in it, will soon be out; the victory is kept by such means as it is gotten." And what Christian soul does not feel the quickening power of public worship? After praise and prayer, is not the heart more sensitive and disposed to yield to the laws of the higher spiritual life? After the teaching and preaching of the Word, is not the soul more alive to the honour and glory of its Redeemer? Have we not oftentimes come to worship with a very feeble spiritual pulse, and returned with it greatly quickened? How much we owe to public worship for the true life of our soul.

4. *It is a means of grace and salvation.* Public worship is a means of obtaining the Divine pardon, favour, friendship, kindness, and love. Indeed, all the graces of the spirit are more or less obtained and strengthened in sanctuary services. What manifestations of God's love we have in his house. What wells of salvation are found within its walls. Do we want grace to prevent, or grace to preserve, or grace to comfort, or grace to sanctify? It is found in worship. And whence is salvation to be had if not in the ordinances of the sanctuary? To promote the salvation of man is the chief design of public worship. We preach for this, pray for this, sing for this, read the Scriptures for this. The house of God is *the* house of salvation. To some professing Christians it is "a house of merchandize," to others "a saloon of fashion;" but to the believer in Christ it is the "*gate* of heaven." It is there he gets grace and gains glory.

Lastly. *It prepares for the worship of Heaven.* There is a public worship in heaven. It is chiefly the worship of praise. If all saints cannot take part in praise on earth, I am free to say that all will in heaven. The "no singer" here will sing there. As a preparation all should take part in public worship below. Alas! that there are so many *mute* worshippers. As Dr. Guthrie properly remarks, "People seem to forget that of all parts of this earthly worship the singing is the only part we shall take with us to heaven. There will be no preaching there; there will be no praying there; but there the sound of God's praise is never to cease. For myself, I know nothing more revolting than to see a fine lady

sit down at a piano and warble out the finest music, who, when she comes to the house of God, sits mute, as if God's praises were not worthy of being sung." May we be helped to praise and worship in the church on earth. Perfection comes only of practice, and to attain a proper preparation for the worship of heaven we shall need to practice in the worship of God on earth.

And now, we will only add the wish that our readers may abundantly participate in the advantages of public worship. Participating therein you will be better—better mentally—better morally—better spiritually—better here, and better hereafter. Brethren, aim to secure these advantages—labour to enjoy them—seek to promote them, and live worthy of them. "O come, let us worship and bow down; let us kneel before the Lord our maker. For he is our God: and we are the people of his pasture, and the sheep of his hand."

W. W.

ART. V.—DENUDATION IN RELATION TO SEDIMENTARY STRATIFICATION.

Continued from Page 148.

FOURTH OBJECTION:—That denudation cannot account for the approximately universal distribution of the Paleozoic rocks. Though we have not ventured to affirm that the more ancient rocks are distributed over the whole of the earth's surface, yet we fully concur in the statement made by the writer of the article *Geology* in the *English Encyclopædia*,—"These rocks are of such great extent as to approach nearer to universal formations than any of later date." The geographical extent of the formations of the Paleozoic period comprises the United Kingdom, Continental Europe, Northern and Southern Asia, Africa, and even Australia. In the near and remote regions we have mentioned the natural limitations of strata prevail as in our own country, and these limitations have not in all instances been estimated at their proper value. There is a limitation that is real, and one that is only apparent; for example—if we traverse the line of strata developed from the Shap granite in the west, to the Magnesian limestone at Sunderland in the east, in which direction all the strata dip, we have only an apparent limitation. In following the dip of the strata across this eastern portion of the northern counties, we are disposed to say, when we reach the slate rock, that it cuts off the granite; and that the old red sandstone cuts off the slate; the mountain limestone and millstone grit cutting off the old red, while they in turn are cut off by the coal measures; and the coal mea-

tures by the Magnesian limestone; whereas there is really no cutting off at all. The slate rocks underlie the old red; the old red, the mountain limestone and grit; the mountain limestone and grit, the coal measures; and the coal measures the magnesian limestone; and if the analogy of Geology is true, the whole series, from the Silurian up to the Magnesian limestone, lies beneath the waters of the German Ocean. But if we reverse our course, and proceed westward, we perceive that the coal measures really cut off the Magnesian limestone, as it is not found in the same line or below the geological altitude at which these measures occur; and in the same way the mountain limestone cuts off the coal measures proper; while it is cut off by the old red, which in its turn is excluded by the Silurian rocks—for neither the coal-beds, the mountain limestone, nor the old red enter into the region occupied by the Silurian or Slate rocks, neither have we any data showing that these strata were continued in a westerly direction much, if any, beyond the localities in which they are now found. Now this distinction between the real and apparent in the limitation of strata is established by an evident fact of considerable importance to geological students. When we start from the axis of elevation, and follow the dip of the strata, the limitation of one stratum by another is only apparent; but when we reverse our course, and from the lowest point we can reach synclinally ascend to the anticlinal axis, the bassetting of one stratum from beneath another furnishes a real limitation, and we have no reason to expect the same stratum again on the same gradient, that is, on the same side of the axis of elevation. But there is another limitation of strata in which it is more difficult to distinguish between the apparent and the real. Any person undertaking a geological excursion in the north of England, and starting from the neighbourhood of York, will find the Magnesian limestone as a surface stratum in the vicinity of that ancient city. Proceeding northward by way of the Cleveland hills, he will find that geologically he is ascending in the order of stratification, for when he has reached the most northern point of these hills he will find himself standing on the ferruginous deposits of the Lias, with the vale of the Tees at his feet. He enters this valley and crosses it expecting to find the relics of the strata from which he has just descended, but he searches in vain through Durham and a great part of Northumberland, for no debris of the lias can be found there. Here the strata are cut off, but not by other strata bassetting and taking a higher position, as is the case when the line of dip is followed from its lowest point to its anticlinal axis; for within this area are plains on the same level, and equally as suitable for the deposit of lias formations as those south of the Tees. What is the reason that these formations have not been deposited? By what agency have these strata been

cut off? Will the data now gained warrant the conclusion that no more lias rocks are deposited on the same line of level to the north? Certainly not, for the excursionist has not explored Scotland yet. The evidence of surface deposits in the area north of the Tees, and for some distance north of the Tyne, shows not only that there are no lias rocks there at present, but also that these rocks never existed there. But let the survey be extended to Scotland, and lias formations are found there, possessing the same characteristics, or nearly the same, as in Yorkshire. Here the stratific limitation seems to be real, its apparent character only becoming evident when the investigation is conducted over a large area; while in the other case the character of the limitation is established by a few miles walk, following either the dip or the rise of the strata. However different these two kinds of limitation may appear, they seemingly arise from one source—namely, the circumstances which determined the deposition of sediment, and the development of vegetable and animal life. The reason why the coal measures do not cover the mountain limestone higher up the Wear Valley than a little above the town of Wolsingham, obviously is, that at the time of their deposition the aqueous agency through which it was accomplished did not extend to the upper portions of the valley; and if we assume that the lake mountains stood out as an island amid the waters covering this geological line of level in the far past, the reason why the Yaredale rock and the great-scar limestone did not enter the regions of Siluria and the lake district proper was, that, at that period, the surges beating against the granitic and silurian peaks were so tempestuous, and the currents produced were so strong, that even vegetable and animal life could not live in this area, so that there was no possibility of sediment being quietly deposited in these tumultuous waters. And the reason why the lias is not extended northward from the Yorkshire hills appears to be, that the conditions of deposit were changed in that district after the deposition of the higher shales and sandstones of the coal measures and the quiet oceanic or chemical formation of the magnesian limestone; and that this portion of the liassic sea was so disturbed by the action of strong currents that the material held in solution could only be deposited in sheltered bays and estuaries. There does not appear to be any other method by which we can account for the absence of lias formations on the eastern side of Durham and Northumberland; unless we are prepared to admit that they were deposited and then removed by denudation, a theory which is about as easy to establish as that the moon was hewn from the celebrated grindstone quarries of Gateshead. For if these liassic strata were denuded, why have we not the debris of them, as we have in the case of the coal measures and the mountain limestone? But though the lias rocks were not deposited in the

locality named, there is every reason to believe that these rocks were deposited throughout every neighbourhood in what is now the United Kingdom, where these neighbourhoods were on the same line of elevation and the conditions of deposit equally favourable; and not only throughout what is now the United Kingdom, but also throughout the world. When it was the liassic period in the latitude of Britain, it was the liassic period over the whole surface of the globe, and the same may be said respecting the carboniferous, Devonian, and Silurian, periods; each, during the epoch it covered was universal. The Silurian period in the northern latitude we now inhabit being coincident with the Silurian period in continental Europe, Asia, Africa, America, and Polynesia. Mr. Huxley denies this coincidence of deposition, but we are disposed to think upon no better evidence than that upon which he asserts protoplasm to be the basis of life, which is just a reversion of the facts, life being the basis of protoplasm. There is then a limitation which determines the altitude of a rock, but not its geographical distribution, except between its present point of elevation and the higher points of its anticlinal axis; and there is another kind of limitation which applies to localities, but does not affect general geographical distribution on the same horizontal line; but this latter form of limitation is scarcely known in the paleozoic lines, it is only developed in the liassic and succeeding periods, indicating that we are leaving the primary and universal depositions of the earlier epochs, and approaching the limited and patchy depositions of later periods. Thus every series of rocks is universal, yet limited, limited, yet universal; for only on this ground can Sir. C. Lyell maintain that the tertiary rocks are as universal as the paleozoic. But he denies the proper universality of both, and he does this by a method which appears to us extremely unscientific—namely—the statement of particular exceptions to disprove general facts and principles. As for instance—The group of red marl and sandstone containing salt, and gypsum being interposed between the coals and lias in England, all other red marls and sandstones are to be referred to the same period. Now, salt and gypsum are found in many parts of the world, associated with red coloured rocks that do not belong to the new red group; but the accidents of the series are mistaken for its more important—perhaps we may say, essential characteristics, and we are asked to conclude that the new red sandstone is not to be recognised as such except in England; which appears to us much like saying, that because Smith and Brown are fair complexioned persons, Jones, who resembles them in this respect, is no longer to be considered Jones. We may pertinently inquire by what notes Sir C. Lyell distinguishes the red sandstone of America and Asia from the new red sandstone

of England? There must be evidence of this distinction, else it may be only imaginary, and this evidence must embrace the specific characteristics of the new red, such characteristics as will distinguish it wherever it may be found. And we may also legitimately ask that if redness is not contained in the evidence by which the identity of the new red sandstone is established, does the existence of other red sandstones destroy its universal distribution under the conditions previously mentioned? "Because the carboniferous series generally contains coal, we are not to infer," says Sir C. Lyell, "that all coal belongs to the carboniferous period, and in whatever part of the world it is found that there we have the true carboniferous series. For coal has been found in other series, and also in the true carboniferous series no carbonaceous matter whatever has been found." How such reasoning as this establishes the non-universality of rocks we cannot say; for if the non-existence of the carboniferous series be proved by the absence of some of its characteristics, it appears to us to be a difficult matter to prove its existence at all, for we know of no locality where all the characteristics of the series are fully developed. The rocks characteristic of this epoch are limestone, grit, coal, and basalt. In the eastern parts of Durham and Northumberland coal is found in abundance, but the grits, and limestone proper are wanting; in the western parts of the same counties, grits and limestone proper are found, but coal is absent. In Scotland we have coal, grits and basalt, with but little limestone. Are we then to deny the existence of the carboniferous series in these districts merely because all its characteristics are not fully developed? As well might we deny the existence of many fossilised organic remains, because no perfect specimen has been found in a single block. Science and logic are alike divested of dignity and value by such superficial method, and though it claims the support of recognized leaders in scientific inquiry, we venture to re-affirm what was generally believed in the past, when science and common sense were not incompatible, that the silurian, devonian, and carboniferous series are universal. Mr. Page states that the coal-fields of the carboniferous series, in their geographical distribution, in addition to the United Kingdom and Europe generally, exist "in Hindostan, in Australia, and New Zealand; in the islands of Batavia and Labuan, and along the eastern coast of China; on the coast of Chili and Peru; in some of the Pacific islands; in the Isthmus of Panama; in Melville Island and Nova Scotia; and covering an aggregate area of more than 600,000 square miles in the United States of America." And may we not reasonably suppose that the series may be tracked to many a basin, and detected rising towards its anticlinal axis in parts of the world where at present its existence is not known? And is not what is thus admissible in reference

to the carboniferous series equally admissible in reference to the Silurian series? For it not only forms part of the synclinal line, but in many instances the anticlinal axis of elevation. And let it be remembered concerning these series, that the only limitation that can be predicated of them is the break between their respective positions on each side of the axis of elevation; for in all synclinal lines development at one point implies existence at lower points, though at these lower points development is not exhibited at the surface. If, for instance, we begin from the summit of the Cumbrrian mountains, and survey the synclinal incline of dips to the German Ocean, over strata not cutting each other off, but dipping beneath each other and penetrating, as mining operations have shown, beneath the sea and bassetting on the opposite coast in their proper geological relations, and spreading eastward to the extent stated by Mr. Page. And if, starting from the same elevation, we survey in a westerly direction and find the same strata taking their proper geological place in the synclinal line, dipping beneath the sea and emerging again in Ireland, dipping beneath the Atlantic, bassetting on the opposite coast in their respective geological relations, and spreading over the American continent as previously stated, can it be shown that these strata are not continuous? There is a break where the anticlinal axis raises it lines above the elevation at which these strata occur, but this is not total destruction of continuity, any more than a slight rent in a coat can be considered to entirely destroy the continuity of the garment. The facts of geology sustain the real continuity of these earlier series, and these facts cannot be set aside by the mere theories of even the recognised leaders in geological science. The well-ascertained conclusions which have been considered the glory of geology lend their support to the continuity for which we contend. If geology is positive in any of its conclusions, it is positive in this—that, given the strata developed upon the sides of the anticlinal axis, and the contents of the synclinal basis may be definitely affirmed. This conclusion has been offered to all mining speculators for their guidance, and they have been warned that if they wish to avoid needless expenditure they will have to regulate their efforts by it. In fact, the universality of the three primary series is indirectly acknowledged even by those who presume to question it; for whenever a patch of granite or hard rock of almost any kind is found, this baldness is attributed to the influence of denudation; but is it not self-evident that if the universality of strata is denied, the extent of denudic action cannot be predicated?—the first is the necessary antecedent of the second. Mr. Gekie can fill up all the breaks made by the intrusion of anticlinal elevations in the highlands of Scotland, and exhibit that land in its pre-adamite state, without either Ben Nevis, Glencoe, or Loch

Lomond. He can also show how water can convert a straight line into a curve, or form a valley in the midst of a perfect plain. All was continuous and level in Scotland once, or why the introduction of all this denudic action to form the present beautiful features of that land of mountain and flood? In Ireland the carboniferous series once existed in perfect development, for, says Mr. Gekie, "but for denudation Ireland would have been rich in iron and coal instead of peat and bogs." When some geologists wish to establish the reality and extent of denudic action, they do not leave a single break in the continuations of strata. Denudation has produced all the undulations that meet our eye on the surface of the earth, and scooped out every beautiful valley. When these same scientists desire to put aside order and purpose in creation, they deny that we have any evidence as to beginning or end, or which was the first sedimentary rock, for metamorphosis makes it impossible to predicate the first or universal. By contradiction they establish what they obviously desire to overthrow; and one of the results emerging from this scientific chaos is the almost unlimited range of the older paleozoic rocks. Though Sir C. Lyell may repudiate the universal or complete distribution of strata in the sense that it encircles the globe as continuously as the peel of an orange does the interior portions of the fruit; yet we think he has failed to invalidate universal distribution as we have endeavoured to expound it. What, we may ask, is the known surface of the globe geologically but one synclinal line joined to another by the anticlinal axis belonging to both? And what is the broadest known anticlinal axis in relation to its synclinal lines, but as the back of a recumbent camel in the Arabian desert to the wastes of sand stretching on either side? Before dismissing the subject of anticlinal elevations and synclinal lines, we may note a consideration that appears to us of importance. In the northern part of England the anticlinal elevation of the devonian and carboniferous series is found to the south and west in the hills of Westmorland and Cumberland, and to the north in the Cheviot range; but within the area these lines embrace there are other anticlinal elevations, such as the "Great Whin Sill" which forms the anticlinal axis between Cumberland on the west, and Durham on the east; and also divides north from south Tyne. There emerges here the distinction between primary and secondary anticlinal elevations, and the distinction applies also to synclinal lines. This distinction is important in relation to the deposits of certain geological areas; for our observation of the contents deposited within the area of the respective synclinal lines with which we are acquainted appears to establish the position that the primary synclinal lines of the same area agree as to the classes of rock deposited, and the number of classes; here we have an agree-

ment of class—the secondary synclinal lines of the same area not only agree as to classes, and number of classes, but also generally as to the number of members each class contains. The primary agree in generals, the secondary in particulars. Though the secondary synclinal lines of the carboniferous period existing between the Eden and the Tyne differ as to the number and thickness of their members from the synclinal lines of Derbyshire on the one side and Scotland on the other, yet they agree with each other, for the number of their rocks or members is known. In the same way the synclinal lines of Derbyshire and Scotland exhibit self-agreement; viz., a mutual agreement of classes, though these classes do not in both areas contain respectively the same number of members. We thus reach the conclusion, a conclusion supported by geological facts in the north of England and in Scotland, that the paleozoic rocks are universally distributed in all synclinal basins belonging to that epoch; that the only limits are the anticlinal elevations; that these bases agree in classes of rock, and number of classes; the only difference of one synclinal from another being that the members of the respective classes vary more or less. To this conclusion there may be exceptions, but we venture to affirm they are only such as establish the general result.

Contemplating the Silurian, or even the carboniferous series, in the light of what has been advanced, where is the area upon which such an expanse of pure limestone can now be forming as that which the carboniferous period contains? Mr. Jukes says, "that limestone is the product of deep seas, and that in the Pacific Ocean, by the wearing down of the coral rocks, it may now be forming; while by denudic action sandstones and shales may now be deposited; and by volcanic action traps may now be spreading out; and all this in the present era, and to as great extent as in any former period of the world's history." But where are the deeps in the Pacific, corresponding in extent with those deeps in which the limestones of the carboniferous period were deposited? For these deposits spread out beneath and beyond the present seas to every quarter of the globe. And if there are deeps offering suitable conditions for the deposit of limestone, will not this deposit be limited by the sandstones and shales resulting from denudic action? For let it be remembered that the sandstones and shales not only cover the limestone of the paleozoic epoch, but the limestone is co-extensive with the sandstone, and the sandstone with the limestone. If the sea was deep in which the limestone was deposited, it was equally deep in relation to the deposition of shale and sandstones, for the area of deposits appear to have been equal. But this is not the case in respect to the Pacific as a present region of deposit. If the limestone is now forming in its deepest parts, the sand and mud in course of

deposition as sandstone and shale, will only fringe the limestone. And the case would not be materially altered if the sand and mud could be spread over the whole floor of the Pacific; for if limestone can only be formed in deep and pure seas, it can never extend to the exterior limits of sandstones and shales, which are said to result from denudic action, and to be deposited in shallow waters. Mr. Jukes fails to gain deep and pure seas in connection with extent of floor, and his theory is thus shown to be baseless, for the limestones, sandstones, and shales of the carboniferous period are found to be co-extensive with each other in all synclinal lines within the area of deposit. This co-extension defies explanation by any theory which wholly attributes past stratification to denudic action in connection with chemical and organic agency, as these agencies operate at present. The co-extensiveness of the limestones, sandstones, shales, &c., belonging to the carboniferous period is amply confirmed by careful observation; for though in ascending the line which leads to the axis of elevation we may leave several limestones and sandstones behind us, yet limestones and sandstones are developed right up to the axis itself, if they do not actually form part of it. Sir C. Lyell endeavours to invalidate the fact that the members of a series of strata are co-extensive with one another. He says, "For example, we trace a limestone for a hundred miles, until it becomes more arenaceous and finally passes into sand or sandstone. We then follow this sandstone, already proved by its continuity to be of the same age, throughout another district a hundred miles or more in length." By this Sir Charles seeks to prove that, on the same line and of the same age there may be either sandstone or limestone. Unfortunately, however, he does not name the locality or country in which this phenomenon may be seen; nor whether the sandstone or limestone are really on the same synclinal line. He is seeking to play his old game of refuting general principles by incidental references. We are acquainted with a sandstone in the neighbourhood where we live that is apparently cut off at two different points, and its place occupied at these points by shale; but this does not prove that it is really cut off, for at a comparatively short distance it takes its proper position again, and continues right up to the axis of elevation; neither does it prove that the intervening shale was of the same age as the grit—all that it proves is that when the grit was deposited, circumstances in this particular locality were not favourable to deposition, and a vacuum was left, which was ultimately filled by the strata running next in succession. And so with Sir C. Lyell's limestone cut off by sandstone. The hundred miles filled up by sandstone might just represent a hollow in which at the time neither limestone nor sandstone was deposited, and only after the sandbanks of which he speaks had changed the currents in the locality might

the sandstone have been formed. It does not follow that this sandstone represents continuity of deposition, or deposition of the same age. If Sir Charles would only prolong his investigations across another hundred miles, he might, perhaps, find the limestone again. But not only is the neighbourhood in which such a phenomenon occurs unmentioned, but the series of strata in which it occurs is unnamed. Horizontal limitation is scarcely ever found below the magnesian limestone. It is very unfrequent in the carboniferous system, and when it does occur it is of no great extent. But in the tertiary, as stated by Mr. Jukes, it frequently occurs; so that different strata in this period are not super-posed,—that is, placed one above another—but lateral, that is, side by side. Is Sir Charles writing of this later period, and furnishing us with another instance of seeking to invalidate the universal by the particular, the general by the local? Whatever the facts of geology may teach to others, our observation of them teaches us that in the same synclinal basin the limestones and sandstones are equal in area and extent; and therefore the area of pure and uninterrupted deposition must be the same of each class of rocks. Now, this equality of area and conditions of deposition cannot be predicated of present stratifying processes. If limestones are the products of deep seas only, they cannot be co-extensive with those strata which have spread over the floors of deep and shallow water alike. If we insist upon the purity of the conditions of deposition, we necessarily limit the extent of limestone; and if we insist upon the extent of deposition, we destroy the purity of the conditions. This dilemma shows that the current theory of stratification is unsound, and introduces us to our

FIFTH OBJECTION:—That denudation cannot account for the purity and distinction existing in the paleozoic rocks.

It is a self-evident truth that *mechanical agency* operating upon a *mixed cone* can only yield a mixed result. And the contrary of this is equally self-evident. For example, the stratification of a pure sandstone demands a cone of *pure* silicious matter, from which the sandstone can be derived. To affirm the contrary is to affirm that the impure may yield the pure. Now, deposition by denudation implies, as we have previously stated, the cone from which the matter is derived, and the aqueous agency by which it is conveyed and deposited. But where is the stream that throughout its course flows over a bed of pure quartz, or shale, or limestone, or granite, or any other rock, and does not flow over several in succession? Take, for instance, the river Tees. It flows for a great part of its course over basalts, limestones, shales, and sandstones. Now, granting that the water could decompose the lime and hold it in solution, and also carry the shale out to the depths beyond where the heavier particles were deposited, yet since the specific gravity

of sandstone and basalt are so nearly equal, is it possible that by the mechanical action of water the basalt could be separated from the grit and deposited in two separate strata of pure and unmixed character? Are such deposits known? The facts of river deposits, as found at the mouth of the Tees and in the seas encircling the United Kingdom, show that the mechanical agency of water may deposit a conglomerate, but that it cannot deposit a pure rock of any kind. And what is true of these deposits upon the floor of the German Ocean and also of the Baltic sea, into which rivers are flowing which pass over every series of rocks developed in the north of Europe, is equally true of all similar deposits, in so far as the mechanical agencies of denudation are concerned. The highest results *can only be written as conglomeritic*. No merely mechanical action—and this is the only action the current theory allows—can account for the purity of the ancient quartz rocks. And if it be objected that we know of no purity except that which is comparative—even granting this, merely mechanical agency cannot explain the high degree of comparative purity which these rocks exhibit. If they are not perfectly pure, they are purer than any products of current modes of operation. To us, nothing appears surer than that a mixed cone exposed to mechanical denudic agencies alone can only yield a mixed result. We venture to refer again to the river Tees. In its course it cuts through the heart of the Yoredale series, but it also cuts up to the millstone grit, its estuary being over the New Red. Now, deposits derived from this area must correspond with the character of its contents; and so long as the present areas of denudation exist, and the denudic agencies operate along the existing lines, current operations cannot explain the distinctive features of the sandstones of the past. For after we leave the conglomerate of the Old Red we find the sandstones previously fine in their grain becoming coarser and more granular as we approach the millstone grit. Now, this change from fine to coarse cannot be explained by the known operations of denudation. The present deposits of the Tees, and the same may be said of all river deposits, are a mixture of both fine and coarse. In this, as in other points noticed, the current theory of denudation is defective. It neither accounts for the purity of a sandstone, nor for the distinctive features of this class of rocks. Until an unmixed cone is produced, as a source of material in relation to deposited sandstone, the stratification of the past cannot be explained by current operations.

In the mountain limestone formation we have pure limestone devoid of any silicious substance; apparently the sole product of chemical and vital influence, and from the deposition of which denudic agency has been excluded. Now this could only be done either by entirely stopping all denudic action, or placing the area

in which limestone was deposited beyond its reach. The latter as we have seen is the opinion of Mr. Jukes and other geologists. Limestones are formed in deep sea. By this view purity is secured at the expense of extent. Now extent of deposition is as much a characteristic of limestone in relation to other rocks as is purity. The theory, therefore, that only accounts for one out of two elements of character cannot be a true theory, for a true theory ought not only to explain the general but also the particular. To confine the formation of limestone within the limits of deep seas not only fails to explain its extent, but it also strikes at the very root of the accepted theory of stratification. For if there are portions, say of the Pacific or Atlantic Oceans, where a pure limestone is forming, where, we ask, are all the deposits of the Amazon, Missisipi, and other large rivers of which we have heard so much? If these rivers cannot spread out their deposits over the beds of our present oceans, even to their central localities, where are the rivers and streams of the future that will do it? If anything was certain a few years ago in geological science, it was, that then it was *sandstone and shale time* in the Atlantic. The facts elicited by deep sea dredging have proved that it was chalk time, or perhaps more properly all periods of geological time. The immense quantities of matter which Sir C. Lyell maintained were deposited in the oceans and seas of our globe by the denudic agency of rivers, turn out to be nearly infinitesimal. So trifling in fact that over vast areas of the Atlantic they cannot set aside the operations of the globigerina, or cover up the protoplasmic mud they create. If the facts obtained by deep sea dredging relative to the contemporaneous deposition of limestone and sandstone, as well as to the conjunction of an arctic and tropical fauna, do not show the absurdity of current theory in respect both to the distribution of life and the influence of denudation in its relation to stratification, we are at a loss to know how anything can be shown to be absurd. In previous contributions to the pages of the *Ambassador* on the "Conservation of Nature," we produced evidence to show that the amount of mineral matter carried to the ocean was really very small: and the conclusions we reached by observation in the action of streams in the mountains and plains, are abundantly confirmed by results gained by dredging in Atlantic depths. The facts elicited by recent investigation show that we are only in the period of "patches," and that while we may get the patch of limestone, we can also only get the patch of sandstone, and these patches completely invalidate the current theory of denudation as it stands related to the stratification of the past. For if we gain the pure we lose the extended, and if we gain the extended we lose the pure and regular. The ground of explanation must comprehend both,

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and this the current theory fails to supply. We purposed to urge the objection, that denudation cannot account for the characteristic differences which distinguish the earlier series of rocks, but we must forbear, though we may be permitted to ask in what part of the carboniferous series the magnesia of the magnesian limestone was stored up? And in what part of the devonian series was all the lime deposited which enters into the composition of the limestone of that series right up to the chalk? or, if not deposited in strata, in what kind of an ocean was it held in solution? And as large deposits of iron enter into the composition of the stratified rocks, we may also ask—was the iron of one series derived from the one that was prior, or was it not rather derived from a source which may have supplied more than the most speculative geologist has yet suspected? And if some sanguine speculator should dream of such a source of supply, perhaps his dreams may be found to possess more of the real and true in philosophy than his present inductions. For the present we leave the question, and conclude by protesting that the theory of stratification which does not satisfactorily account for its accumulations, its order, regularity, extent, and purity; and which cannot find the source of its materials within the limits of the known; and which is unable even to account for the fact of denudation itself in relation to the paleozoic series, except in the assumptions that the existence of a crystal at a given point necessarily implies the prior in time and the distant in space; and that to obtain the littoral in form, the material must have been brought by oceanic influence from the Antipodes; such a theory, however popular and sustained by the authority of high names, lacks, to us, the surest test of validity—harmony with common sense.

GEORGE RACE.

POSTSCRIPT.

There is a question engaging a large share of attention to which we desire briefly to invite the consideration of the readers of the *Ambassador*. The question is raised in the following quotation, "The facts of stratification, or the relation of one series of rock to another, does not give any evidence of a beginning, as that which we now call primary may have been secondary to a rock that was prior."

Inductive, science whatever amount of certainty it gives, does not give the *must be* either in relation to the past or future. But it gives evidence of the prior and posterior, which even in geology has generally been deemed satisfactory. For the conformable and unconformable, the super and lower in stratification have always been considered indicative of a distinction in age and priority. In fact it is only upon this evidence that the distinctive eras and divisions contained in geological classification can be founded.

And when we proceed from the recent to the more ancient, from the sedimentary to the unsedimentary, we are approaching a *first* which in relation to the geological series is attainable within the limits of the known or knowable. Whether this has been attained or not the future will have to reveal; but if we have progressed from the cainozoic to the paleozoic, and even hypozoic—or beyond both recent and ancient life; have we not attained to “the beginning,” or the only beginning which science gives, or perhaps can give? Whether granite is the oldest rock or not is beside the question. It is the oldest known rock, and as far as human investigation goes or human reason can infer, it is the oldest among knowable rocks. But when the knowable is exhausted by investigation, and the oldest sedimentary rock is found unconformable to the granite, that is the positive beginning of stratified rocks on the surface of the globe. To say that because some rocks have been changed by heat therefore the granite may only be sedimentary rocks metamorphosed, is only opposing hypothesis to fact. For we have no positive evidence showing that granite is a metamorphosed rock; but we have the most positive evidence induction can give that it existed prior to the oldest known stratified rock. And that rock whether found in “La Vendee,” or among the Laurentians of Canada, geology declares—if it declares anything at all—is the beginning of regular or stratified rocks. Sir C. Lyell’s admission that granite is common to all geological eras, which consideration he advances in favour of his own views, is altogether against him, for if granite be common to all stratified series even the very oldest, it must have been prior to all—common to all—the fact that it occurs among the later cannot turn aside the force of the fact that it is found among the earlier, and is obviously prior.

G. R.

ART. VI.—ARABIA.

Les Mystères du Desert, Souvenirs de Voyages en Asie, &c.

Par HADJI-ABD-EL HAMID BEY (Col. L. DU COURET), Membre de la Société Orientale, &c. 2 Tomes. Paris: Dentu.

Life in the Desert, or Recollections of Travel in Asia, &c. By

Col. L. DU COURET. Translated from the French. New York: Mason Brothers.

GEOGRAPHY, like most other sciences, has its as yet unsolved problems, and some of the most important as well as curious of them are connected with the Arabian peninsula. On one side Arabia

touches the region which is generally regarded as the cradle of the human race, as well as the Holy Land given to God's covenant people. Within its limits some of the grandest events recorded in the Bible occurred; its peoples and productions were described ages ago by Herodotus, and with surprising accuracy, if we except the tough stories told him by Phœnician sailors for their own selfish ends; and most of the ancient geographers seem to have been familiar with all parts of the country. But for centuries past Arabia has been, and is at this present moment, in regard to its physical features, its antiquities, its dialects, and its commercial capabilities, almost as complete a *terra incognita* as central Africa. The traveller, the savant, the merchant, and the Christian missionary, have been as effectually shut out from it as if the whole peninsula had been girdled by a brazen wall.

Of late years, however, various attempts have been made, with more or less success, to surmount this barrier, and to penetrate into the interior of Arabia. The growing importance of the so-called "Eastern Question," which from time to time so largely occupies the cabinets of Europe, will no doubt give a fresh stimulus to these efforts, and will supply new facilities for the solution of problems profoundly interesting to the geographer, the antiquary, and the Christian. In any view of "the east," of course Arabia must be included; and it is a very noticeable fact, that within a few years the attention of various classes in Europe and America has been more and more drawn to that wonderful region, where some of the grandest scenes of human history were enacted. Statesmen are pondering the effect which any material change in the status of the Turkish empire will have on the so-called "balance of power;" the merchant is investigating the ancient avenues of commerce, in order to find by which one of them, with the help of the steamer and the iron horse, he can get cheapest and speediest across to India and China; while to the British and American Christians, the questions that come closest home to their hearts is, how can the lands of the Crescent and the Koran be most effectually reached and subjugated by the Gospel.

The volumes whose title is given at the head of this article, are among the most interesting and valuable of those relating to Arabia which have been recently published. Their author, Col. Du Courret, is a Frenchman, whose religious faith, like that of his English brother traveller, Mr. Burton, we are sorry to say, is of an extremely easy sort. So bent was he to reach the interior of Arabia, that, as a means of gaining his object, he avowed himself to be a believer in the Koran. He went to Mecca to see the place, and to gain the prestige of a Hadji, and while there he won the confidence and warm regard of the Imaum of Sana, a large city southeast of Mecca. Through his powerful influence, fortified by

his own character of a Moslem, and his thorough knowledge of the Arabic, gained during a long residence in Algeria and Egypt, he succeeded in exploring regions into which few Europeans have ever ventured to go, even in disguise. As, however, we do not propose to follow the Hadji through his perigrinations, we shall simply say here in regard to the volumes before us, that the English edition, though in some parts rather a compend than a version, is a much more readable book than the original, the extremely short paragraphs of which—many of them filling only half a line—give its pages the look of blank verse rather than of prose.

The physical structure and features of Arabia are such as render it a fitting home for a nomad and independent race, although many portions of the country are well adapted to agriculture, and have been long occupied by a fixed population. Its proper northern boundary is a point on which geographers are not agreed, nor is it one of easy adjustment, inasmuch as the regions frequented by the Bedouin Arabs include the ancient Bashan up to the latitude of Damascus, and some of the provinces nominally belonging to Persia, around the head of the Persian Gulf. On the west, the south, and the east, Arabia is bounded by water, thus forming one of the largest peninsulas on the globe. The ordinary maps give one a very imperfect idea of its size. For example, its length, from the Syrian frontier to the Indian ocean, is about fifteen hundred miles; the breadth of the neck of the peninsula, from the head of the gulf of Suez to Bassorah, near the mouth of the Euphrates, is nine hundred miles; while in the latitude of Djiddah, near the middle of the peninsula, its breadth is set down by one of the latest authorities at twenty-two hundred and fifty miles. Unless all the maps are wrong, this last figure, however, must be an exaggeration. Murray puts it at twelve hundred miles, which, though perhaps under the truth, comes nearer to it. This vast peninsula, from its diversified surface, contains within its bounds the climate and the vegetable productions of various and widely separated regions. The highland provinces yield wheat, barley, and other grains in abundance: the fruits of Europe, such as the apricot, peach, apple, fig, grape, are raised in great perfection; and in these districts there are extensive forests, including many trees little known, or differing widely from the same genera in northern latitudes. The provinces nearer the seacoast abound in the sweet-scented shrubs for which Arabia has been celebrated during many ages. The gardens of Tayef, seventy-two miles east of Mecca, are renowned for roses of such exquisite beauty and fragrance, that they are sent to all parts of the land. Burckhardt mentions, that one morning at sunrise, when on the road from Tayef to Mecca, every tree and shrub

exhaled the most delicious aroma. Even the desert is not so barren as it seems, but yields various products on which the camel and other animals love to feed; and, what is remarkable, each district has a plant of its own, which will grow nowhere else.

The threefold division of the country into Arabia the Stony, the Desert, and the Happy, though one of long standing, having been used by some of the ancient geographers, is unknown among the Arabs. While there is some ground for this description, the terms applied to the three sections must be taken with limitation. For example, in the Stony and the Desert portions there are numerous localities as beautiful and fertile as any of those which have suggested the phrase of "Araby the blessed;" and on the other hand, Arabia Felix contains not a few ranges of rocky hills, and plains as arid as any of those in the Desert. Stony Arabia or *Petræa* is the smallest of the three divisions, and includes a narrow strip of coast on the Red Sea, from Mecca northward to the peninsula of Sinai, and the region once known as *Idumæa*. Arabia Deserta includes the northern half (or perhaps a larger share) of the remainder of the great peninsular; while Arabia Felix is the name applied to the southern portion of it.

Since the visit of Stevens to the ancient capital of Edom, some thirty years ago, many Americans and Englishmen have made the tour of Arabia *Petræa*; and the works of Robinson, Wilson, and others, have made us tolerably familiar with the topography of the region. Of the two larger divisions of the country, Arabia Felix and Arabia Deserta, our knowledge is extremely limited, the few modern travellers who have attempted to penetrate the interior having been compelled to confine themselves to the caravan routs, and to assume a disguise of some sort. Burton succeeded in this way in reaching Medina and Mecca. Du Courret, as has been already mentioned, was an avowed Moslem. Dr. Wallin, Professor of Arabic in the University of Finland, starting from Akaba, was able to reach the foot of the Shammar range of mountains, and to examine some portions of the Nedjed; and the Baron Von Wude was fortunate enough to make the journey from Mokallah, on the Indian ocean, to the borders of the great wilderness of El Akhar. But the sharp and suspicious eyes of the Arabs were continually upon them, and their lives were in perpetual peril. Hence the field of observation open to each of these travellers, although many hundred miles in length, was necessarily a very narrow one, as any divergence from the beaten track of the caravan, or from the camp of the tribe under whose protection they chanced to be, was full of risk.

It is not wonderful, therefore, that these latest travellers are not agreed in regard to the physical structure of the Arabian peninsula. For example, Burton, in a communication to the Royal

Geographical Society, on this subject, maintains that its most elevated portion is in the north, on the borders of Syria, and that there is a gradual and easy slope down to the Indian ocean. His theory, however, is proved to be wholly groundless by the discoveries of Wallin, Von Wude, and Du Couret, whose statements, as far as they go, confirm those of the ancient and Arab geographers. According to the latter, the central portion of the peninsula is a vast highland plateau, across which run ranges of mountains, many of whose peaks equal and perhaps exceed the loftiest points of Lebanon. The descent from this Alpine region eastward to the shores of the Persian Gulf, and northward towards Syria is gradual, but towards the south and west it is quite abrupt, the plateau being on these two sides flanked by the mountain ranges which skirt the Red Sea and the Indian ocean, at a distance of sixty or seventy miles from the coast.

Du Couret thus describes the interior of Hadramaut, at a point twenty-one days' journey east of Sana: "The road led us through a narrow, silent valley between two abrupt mountains, where we halted for a short time to rest our animals. What a sight then met our gaze! Vast deserts to the south-west, the vision intercepted only by great rugged mountain peaks capped with heavy clouds, and washed at their base by rivers which, according to Strabo, once rolled over sands of gold. Upon the wide land stretching away from us, the eye can discern neither earth nor turf—nothing but shrubs and flowers (this was on the 9th of September) of the most gorgeous beauty. The air is loaded with the perfume of blossoms innumerable." Two days after he was "in the forests of Hadramaut. All around us stood trees of immense size. The luxuriant foliage with which the trees are crowned is so brilliant in its varied hues as to resemble a great basket of flowers, in which gold, purple, orange, and bronze are mingled in wild confusion. . . . Our route now led us through mountains apparently without end. Near their tops heavy vapours rolled; below, nature was one ruin. Nothing met the eye but tumbled rocks covered with the shattered debris of others that had fallen on them; tremendous precipices of confused and ghastly forms. Here was to be seen a peak, whose summit was lost in the clouds; there a chain of mountains, the rugged line of which loomed against the sky, their abrupt slopes bristling with masses of granite that seemed to have been hurled down by some Titan's arm. Such are the mountains of Hadramaut."

The account of the Baron Von Wude's journey through the same region, though on a different line of travel, is even more interesting than that just given, and fully confirms the above statements respecting the physical geography of Arabia. The Baron, disguised as an Arab, and under the protection of a sheik, started from the

seaport town of Mokallah, and in eight days reached the famous Wady Doan. The heat upon the coast, especially in the valleys, was fearfully intense, (in June); but the end of the first day's journey brought him to ground about two thousand feet above the level of the sea, and where the temperature had sensibly abated. Though the lower grounds in the valleys and on the plains seemed barren, the hills gave evidence of great fertility in the trees and shrubs with which they were covered. On the fourth day he reached a mountain four thousand feet high, which was also clothed with aromatic shrubs. His advance into the interior was over a succession of terrace-like ridges, until on the eighth day he gained an elevation of eight thousand feet, from whence the Indian ocean could be seen in the hazy distance. Here he entered upon a vast plain, broken here and there by wadis or narrow valleys. The thermometer at this point never rose above eighty, while the nights were intensely cold. He came so suddenly upon the Wady Doan, one of the chief objects of his journey, that he was completely taken by surprise, and was lost in wonder at the scene which it presented to his view. This wady is about five hundred feet wide, and the bottom of it six hundred feet below the general level of the plain; in a word, it is a narrow ravine extending hundred of miles in length, bearing various names in different sections of it, and finally debouching on the seacoast. On the sloping sides of the ravine, which reached nearly half way to the level of the plain, there was a long succession of towns and villages, presenting the appearance of an amphitheatre, while the grounds below them were covered with date trees. As the Baron had succeeded so well in his endeavour to unfold the "mysteries of the desert" so far, he resolved to go still farther into them; and he accordingly set out for the Wady Haggarian, distant five days from Doan, where he found immense forests of date trees, watered by a continually running stream, which was said to take its rise amid the mountains northwest of Hota, and four days distant from it.

A two days' journey brought him to Wady Amt, which, says he, "equals Doan in extent, and is like it in form and the proximity of its towns. From Hota, where it joins Wady Haggarin, I again ascended the high table-land, and going westward, in four days I reached Sava, a town in the Wady Rachin. It is not so populous as the others. It runs eight days to Wady Kasr, which I was told was only one day's journey from the desert of El Akhaf, and that the part which extends eight days' journey along the borders of the desert is inaccessible, the whole space being full of 'snow spots,' into which if any one fell, he would certainly perish." Having got so near to that mysterious region, which no European had ever seen, and which even the Arab dreaded to approach, the Baron determined to push on towards it, in spite of the earnest remonstrances

of his Arab friends. Six hours' travel in the northwest course brought him to the confines of the desert, which is about one thousand feet below the level of the plateau. "A melancholy scene," he says, "presented itself to my astonished sight. Conceive an immense sandy plain strewed with numberless undulating hills, which gave it the appearance of a moving sea. Not a single trace of vegetation animated the vast expanse. Not a solitary bird interrupted with its notes the silence of death. In the far distance I distinctly saw three spots of dazzling whiteness. My guide said, 'That is Bahr el Saffi. Ghosts inhabit those precipices, and have covered with treacherous sand the treasures buried beneath them.' On approaching cautiously to the edge of the desert, I found that the sand was an almost impalpable powder, into which a plummet sank nearly as readily as in water. I will not hazard an opinion of my own, but refer the phenomenon to the learned." Unfortunately for himself and for science, the Baron, not long after his great success, fell into the hands of a crowd of fanatical Arabs, from whom he barely escaped with his life; but with the loss of all his valuables, of most of his papers, and on the express condition of his immediate return to Mokallah. He arrived there safely, having been twelve days on the journey from the point at which he was obliged to turn back.

These accounts of Du Couret and Von Wude, in our judgment, give some help towards the solution of one of the most interesting problems belonging to the physical geography of Arabia, namely, the question as to the existence of the river Aftan. If there is in the centre of the peninsula an Alpine region, more or less covered with perpetual snow, there must be a great flow of water in some direction, and it is reasonable to suppose that it would be eastward, down the gradual slope towards the Persian Gulf. Some scientific friends, who have travelled in Arabia Petræa, expressed to us their strong conviction, founded on the statements of Arabs from the interior, and their own personal observations, that such a snowy region does exist there. On the other hand, Edrisi and other Arab geographers positively affirm that the large river El Aftan, the course of which is laid down in some American and English maps of Arabia, rises in the central, highland region, and flowing eastward empties into the gulf or bay of Bahrein.

Captain Sadlier, an officer in the service of the East India Company, who was sent on a mission to Ibrahim Pasha, during his expedition against the Wahabees, in 1819, is indeed said to have crossed and recrossed the supposed line of the Aftan, without finding traces of any considerable river: and after the publication of his "Notes of a Journey across Arabia," the existence of the Aftan, which many had previously deemed exceedingly improbable, was pronounced by them an absolute fable. But Sadlier's journey

was performed entirely by night, his opportunity to observe the country was imperfect, and limited to his line of march, over which he was forced to pass with the utmost haste and caution, and it may have been, in the main, parallel to the course of the river, and even at no great distance from the stream. This, to say the least, is possible; and hence we cannot attach much importance to his negative testimony on the subject, especially when viewed in connection with the fact that certain parts of the coast of Bahrein are remarkable for the powerful springs of fresh water, which are easily accessible at low tide. When the tide is high, they are sometimes covered with twelve feet of sea-water; but so great is their volume and power, that the water is sweet at several feet from the bottom. Indeed, the whole province of Bahrein abounds with fresh water, which, though often prevented by the fierce heats from collecting on the surface and forming permanent streams, is obtained even on sandy plains, by digging a few feet. It also contains numerous fresh-water lakes. These facts are deemed, as we think, by some eminent physical geographers, as confirmatory of the statements of the Arabs in regard to the rivers flowing from the Alpine region of the interior towards the sea, and whose volume must be large, if, as is supposed, at the distance of hundreds of miles from their source, they continue their course beneath the sand, on a substratum of marly clay, and give rise to vast bodies of subterranean water.

But there are other "mysteries" in that hitherto inaccessible land, not less interesting than these problems of physical geography, that await solution. We have reason to believe that there are in the depths of Arabia, monuments of ancient art, and memorials of remote ages, not less important for the light they would cast on the history of the past, sacred and profane, than those which have been unearthed by Layard and Loftus on the plains of Babylonia and Persia, and whose legends have been deciphered with such marvellous skill by Rawlinson and others. An old tradition, supported by the testimonies of the Greek and Arab geographers, and the statements of intelligent natives of the present day, identifies Mareb, the chief town of the district of the same name, with the ancient Saba or Sheba. It stand on the edge of the high table-land on which the city of Sana lies. All the Arab historians agree that Mareb, though an inconsiderable town at the various periods in which they wrote, was surrounded by vast ruins, the remnants of its earlier grandeur. With the view of procuring an unfailing supply of water for the irrigation of their wady or valley, it is said that the inhabitants in time immemorial, had constructed an immense stone wall or dam across the valley, and that the waters flowing down from the mountains in the west were collected, so as to form a large and deep lake. After

a time, but at what date is uncertain, the dyke gave way, and the resistless flood destroyed not only the town below it, but also the cultivated fields of the valley; and as the inhabitants were unable or unwilling to rebuild the dam, a once fertile district was converted into a desert.

When Niebuhr was at Sana, he gathered much valuable information respecting these ancient water-works, and the venerable metropolis of the old Himyaritic kingdom; but neither he nor any other European succeeded in penetrating to that classic spot until 1843, when Joseph Arnaud, an enterprising young Frenchman, accomplished the feat, though at the imminent risk of his life. His description of the place agrees with and confirms the accounts of Niebuhr and others. Mareb, the once splendid *Mairaba Metropolis* of Ptolemy, is now a miserable village, surrounded by a brick wall; but the extensive ruins which cover its environs mark the site of the ancient city, and attest its primeval grandeur. The royal palace, or perhaps the central portion of it, which formed the city proper, appears to have been of a circular shape, about a mile in diameter, and inclosed by a massive wall of freestone. Within and without its ruined precincts there lie scattered about numerous fragments of large buildings, huge square stones, friezes and other house ornaments, and even entire columns hewn out of the hardest limestone. West of the ancient city are found extensive remains of the outer wall of a palace which the inhabitants call Haram Bilkis, or "Palace of Bilkis," in memory of the Sabæan or Himyaritic queen, Bilkis, who is said to have founded that royal residence, and who is also believed to have been the Queen of Sheba, or "the Queen of the South, who came from the uttermost parts of the earth to hear the wisdom of Solomon." Matt. xii. 42. About one-fourth of the wall is still standing, and is covered with Himyaritic inscriptions, as are also many of the large blocks of stone. The ruins of the famous dyke are on the east of the town. The portions that lean against the projecting foot of the mountains are sufficiently well preserved to indicate their original destination. In these two sections of the wall there are numerous gates or openings still in excellent preservation, constructed at different levels, and evidently designed to regulate the supply of water to the lower grounds.

The destruction of this dyke, says Sale, the translator of the Koran, "is famous in Arabian history, as the inundation of Arem, and was the first great calamity that befell the tribes settled in Yemen, soon after the time of Alexander the Great." The fact is mentioned in the Koran, chap. xxxiv: "Saba (Mareb) had heretofore a sign in their dwelling-place, viz., two gardens on the right hand and on the left. . . . But they turned aside; wherefore we sent against them the inundation of Al Arem, and changed

their two gardens into gardens yielding bitter fruit." Sale, in his note on this passage, says that "Arem is used for that stupendous mound which formed the vast reservoir above the city of Saba, and which was broken down in the night by a mighty flood. Al Beidawi supposes this mound was the work of Queen Bilkis, and that the catastrophe happened after the time of Christ."

On his journey from Sana to Mareb, and at a short distance from the last-named town, Du Couret found a small village occupied, as he thinks, by descendants of the ancient Sabeans. They were evidently of a race different from the Arabs of the vicinity, who would neither eat nor drink with them, regarding them as impure. While they spoke Arabic in dealing with strangers, they used among themselves a dialect of their own, between which and the Arabic there was some such relation as that between the modern Romaine and ancient Greek. Around the village, in all directions, he observed numerous ruins, many of which were covered with Himyaritic inscriptions. But the brevity of his stay here and at Mareb, and the fear of arousing the suspicions of the Arabs, whose sharp eyes were constantly on the watch, compelled him to be content with a cursory examination. His account of the environs of Mareb, so far as it goes, confirms the narrative of Arnaud. The governments of Europe, he adds, have been at great pains to gather the debris of ancient civilization at Meroe, Babylon, Nineveh, Palmyra, and Baalbec. Here are ruins which might be exhumed at vastly less expense and trouble, and a lost page be thus restored to the history of humanity.

If the modern Mareb is, what Arabian tradition and history assert it to be, the site of the ancient Sheba, and if the accounts which the few modern travellers who have visited the spot, give respecting the extent, condition, and character of the ruins near it are trustworthy, it offers, to the Christian antiquary in particular, a field of research as full of interest and promise as any other in the east. Beneath those mighty mounds, which for ages past have been among the most notable landmarks on the plains of Babylonia and Persia, and which cover the once splendid capitals of the oldest empires of history, Layard, Loftus and others, have found, in perfect preservation, monuments of ancient art, and records of ancient kingdoms, which are now the glory and the wonder of the British Museum. These archives of Babylon, Nineveh, and Shushan, have been deciphered by Rawlinson, and other eminent scholars of France and Germany, for whose toilsome but successful study of the exhumed Assyrian and Persian sculptures, every lover of the Bible may well give many thanksgivings to God. So far as Scripture professes to give the history of these great monarchies, the exact truthfulness of its narrative, often in seemingly insignificant details, is confirmed by the discoveries just noticed. Why

may we not hope to find in the depths of the Arabian peninsula other monuments of the distant past, which shall bear equally explicit testimony to the truth of Old Testament history? Whether Mareb or Saba be or be not the ancient Sheba, the home of the queen who visited Solomon must have been in some part of southern Arabia, as our Lord expressly calls her "the Queen of the South;" and as the presents which she gave to the Jewish king, "the gold, the precious stones," and especially the rare "spices,"* were among the peculiar and well-known productions of that country. During the reign of Solomon there was, as we know from the scriptural references to it, an extensive trade carried on by himself and the merchant princes of Tyre, with the southern provinces of Arabia. Nor can there be any doubt as to the position of the chief centres of this commerce, as they have retained their ancient names to this day. The Haran, Canneh, and Eden, mentioned by Ezekiel (chap. xxvii.), in a passage of priceless value to the ethnographer, and the historian of ancient commerce, may have lost the importance which once belonged to them; but there can be little if any doubt that the localities thus designated are the same as those now bearing these names, on or near the Indian ocean. A traffic, such as that described by the prophet, must have immensely enriched the country whose resources it developed, and for whose rare products it found a ready market; and it thus supplied the means of erecting monuments which, if not as magnificent as those of Egypt, were at least as capable of resisting the ravages of time.

There are, however, other parts of the Arabian peninsula which we have reason to believe would open fields of research profoundly interesting to the antiquarian and the historian, if they could be safely visited and carefully examined. A friend, who has made several journeys to the east, informed us that some Bedouins whom he met at Petra, told him, that at the distance of a few days' journey eastward, there were ruins even grander than those of the ancient capital of Edom. They asserted that there were monuments in that region, which, from their account, must be similar to the most remarkable of those on the banks of the Nile. For example, they described a double colonnade of sphinxes leading to a grand temple; yet these men had never been in Egypt, and their statements were not made with a view of inducing our friend and his party to go into the desert. Whether this story be true or false, the existence of ruined cities, as extensive and magnificent as those of Petra, between that place and the Persian Gulf, has been proved by the explorations of Dr. Wallin. Again, in the central part of the peninsula, in the region where the sect of the

* "Neither was there any such spice as the Queen of Sheba gave King Solomon."—2 Chron, ix. 9.

Wahabees had its origin, and which was long the seat of their power, there are numerous ruined cities. The fact is attested by the French officers who accompanied the army sent by Mohamet Ali against the Wahabees, in 1817, and also by Captain Sadlier, whose journey across the peninsula has been already noticed. On some of the more recent maps of Arabia these ruins are marked on a line extending through several degrees of longitude. The district in which they occur is within the limits of the Nedjed, one of the largest of the central provinces of Arabia, and which Dr. Wallin, who traversed it in several directions, describes as exceedingly variegated in its physical character, and occupied by a permanent as well as nomad population; and where, too, he found a mixture of races evidently of Syrian and Jewish origin. Between this part of the peninsula and the chief marts of Phœnician, Egyptian, and Hebrew commerce, there must have been a constant intercourse in ancient times; and if the ruins be half as numerous as they are said to be, it is by no means improbable that there may yet be discovered among them some important illustrative monuments of the past.

The glimpses which the recent travellers in Arabia enable us to get of the country and its resources, imperfect as they are, warrant the belief that if it was once more made accessible to commerce, there would be a large accession to the wealth of the world. How important a place it held among the commercial nations of antiquity is abundantly evident from the numerous references to its productions and its trade, by sacred and profane writers. The province now known as Yemen, forming part of the ancient Sheba, was famous for its spices, its precious stones, and its gold. Petra, though in the midst of barren hills, and with no natural advantages whatever, except the ease with which its rocky ravine could be defended, grew into a splendid city, simply from being one of the entrepôts of traffic. According to Heeren, (*Historical Researches*, i.) who has discussed the subject very fully, Petra was the terminus of two grand commercial routes, one of which ran nearly eastward, across the Syrian desert, to Gena on the Persian Gulf, while the other ran southward along the shore of the Red Sea to Sheba or Yemen. Intercourse was thus maintained between the capital of Idumæa and India and southern Arabia. We think it more than probable that there was also an intermediate route, travelled by a constant "stream of the dromedaries of Midian and Ephah, by the flocks of Kedar and the rams of Nebaioth," (Isa. lx.)—a route which gave access to the western and central portions of what is now known as the Nedjed.

"Gold mines," says Heeren, "are no longer to be found there, but the assurances of antiquity respecting them are so general and explicit, that it is impossible reasonably to doubt that *Yemen once*

abounded in gold. Why, indeed," he adds, "should not the mountains of Arabia yield this metal, which was so plentiful in those just opposite, in Ethiopia?" If these statements are true, is it reasonable to suppose that these mountain treasures have been completely exhausted? The fact that these mines have not been worked for a long period, in our judgment, is no proof of their exhaustion, as it is sufficiently explained by the political circumstances of the country, the want of a supreme, intelligent, and enterprising government, and the semi-barbarous condition of its numerous tribes. In a word, the causes which render access to the interior so difficult and dangerous now, causes which in a greater or less degree have existed for centuries, would necessarily prevent the gold and precious stones of Sheba from reaching, in any considerable quantity, the marts of commerce. But there can be no doubt that Arabia still yields in rich abundance other valuable commodities, for which she was celebrated in ancient times. And if the science and enterprise of Christian nations had free scope in the development of her resources, there can be little doubt that vast mines of wealth would be open both in her fragrant forests and beneath her soil.

These suggestions are fully confirmed by the testimony of the latest traveller into the interior of Arabia—Mr. E. G. Palgrave. The volumes giving a detailed account of his journey are now in the press, and the interest with which their publication is looked for by all who take any concern in oriental matters, has been much increased by an address delivered by their author at a recent meeting of the Royal Geographical Society in London, in which he gives a summary account of his travels and discoveries.* He was led to engage in the hazardous scheme of penetrating the central portions of Arabia, not so much by love of adventure, as from an earnest desire to obtain accurate information regarding the physical condition, the government, tribal divisions, religion and manners of that region. During a ten years residence in Syria he had acquired a thorough knowledge of Arabic, and various circumstances which fell under his observation had led him to suspect that the political and social institutions of Central Arabia were materially different from what was generally supposed. How to get there was the question. To be known as a European among the fanatical Wahabees would probably be fatal. To go as a Turk would be hardly less dangerous. A dervish would be safe if making a pilgrimage to Mecca, but if travelling elsewhere, his appearance would excite suspicion. He finally concluded to assume the character of a physician, and as he spoke Arabic with perfect fluency and purity, he thought that he might

* The address of Mr. Palgrave is published in the last number, for 1864, of the "Journal of the Royal Geographical Society."

pass for an Arab *de pur sang*, from Bagdad or Damascus. In all the central parts of Arabia, happily for him, physicians, though as well appreciated as in any other land, are wholly unknown, and the consequence was that our traveller found ready access to the places and the peoples that he desired to see. It is to be borne in mind that his knowledge of the healing art was very slight, yet the fame of his medicines went far in advance of his own movements, and often brought him patients from quarters ten and twelve days distant from his temporary resting places.

Mr. Palgrave started from Jaffa on the 4th of May, 1862, and from that time until his arrival at Bagdad in the summer of the year following, all trace of him was lost. His first course was nearly southward until he was within two days of Akaba, at the head of the eastern tongue of the Red Sea. He then turned in a northeastern direction to the town of Maan, where he stayed twelve days. From this point his route was in a southeastern direction, until he reached the centre of the peninsula, and the modern capital of the Wahabee kingdom. Between Maan and El Jaaf, a province of the upper Nedjed, is a waterless desert, inhabited by the most desperate sort of Bedouins, while in many and vast portions of it, not a living thing was to be seen except a few serpents and lizards. After a terrible journey of seven days, during which Mr. Palgrave and his company nearly perished in a samûm, they reached El Jaaf. His account of the town and of the adjacent region agrees with that of Dr. Wallin, whose travels we have already noticed. Mr. Palgrave says he here found groups of lovely villages, nestling under magnificent palm trees, and that the chief city of the province, in which he remained nineteen days in incessant medical intercourse with chiefs and people, is the main commercial centre for the Bedouins of northern Arabia. His next point was Hail, the capital of the independent kingdom of Jebel Shamar, distant ten days from El Jaaf. Here he stayed six weeks, busily occupied as a physician, and treated in the kindest manner by King Jabel and his people. On the 13th of October, he reached Riadh the capital of the Wahabee kingdom, and the extreme point of his journey southward. His medical fame had preceded him, and prepared the way for kindly reception by the king, who assigned him very handsome lodgings, and almost immediately upon his entering them a crowd of patients of all classes, high and low, eagerly demanded his professional assistance. The cases which he had to deal with must have been of a very simple sort, or else he was marvellously adroit in his management of them, for in all the towns in which he "practised," his career appears to have been one of uninterrupted success. Riadh is a large and well built city; the houses are solid structures of stone, many of them being three stories high; the masses are so fanatical that the life of a foreigner

would not usually be safe, and they are made to appear at least excessively strict in their religious observances, as they are all compelled "by the fear of the Lord and the broomstick," to attend prayers five times daily, the neglect of the duty subjecting persons of all ranks to a very unpleasant discipline. Mr. Palgrave was supposed to be an Arab of Damascus, but the fact of his being a Christian, was perfectly well known, his assumed medical character being his sole safeguard. He remained here until the 25th of November, winning fame, friends, and money by his "practice," and on the best of terms with the king, although a certain set of bigoted ultraists were all the while plotting his ruin. But his potent pills and powders rendered their hatred of no account, until in an evil hour he refused to give one of his medicines (an active poison) to the king, who wished by means of it to physic some of his personal enemies unto death. From this moment Mr. Palgrave knew that his position was full of peril, and he and his two companions resolved to beat an immediate retreat from the dangerous ground. This they were enabled successfully to do. Starting from Riyadh they pursued a course a little north of east, avoided the large towns within the Wahabee territories, and near the close of the year, they reached El Khatif on the Persian Gulf. The remainder of the winter and the ensuing spring were spent in various voyages on the Gulf, in the course of which Mr. Palgrave examined the parts of the provinces of Oman and Muscat, lying on the coast. By the Sultan of Muscat he was affably received, though his appearance and his doctoral pretensions must have seemed very suspicious, for when he reached the country palace of the sultan near his capital Nezweh, about a day's journey in the interior from Muscat, he was shoeless, hatless, and with little else to cover his nakedness, besides a torn and dirty shirt. From Muscat he went to Bagdad, and from thence to Beirut, where he arrived on the 11th of July, 1863, to the delighted astonishment of his friends, who had given up all hope of ever seeing him again.

The intense suspicion with which the Arab looks upon strangers, especially when making notes or observations, the object of which he does not comprehend, rendered it impossible for Mr. Palgrave to take any instruments with him, and dangerous even to appear over-curious in his inquiries. "I was obliged," he says, "to look as great a simpleton as I possibly could, and not to seem to care about anything but to get my fees, which was not always easy, as the Arab only pays the doctor when he has cured the patient." Hence the account of his travels is not so full, nor for scientific purposes so accurate, as could be wished, yet he has added largely to our knowledge of Arabia, and on sundry points he has corrected errors of long standing. For example,

1. *The Bedouins.* "The prevalent idea of Arabia," he observes,

"is that it is a kind of home of this people, an enormous plateau of bad pasturage, over which an uncertain number of Bedouins, with their camels and other flocks, are continually roving." Mr. Palgrave discovered, on the contrary, that the mass of the Bedouin population is concentrated on the northern frontier, within the limits of the desert dividing Arabia and Syria, while in the regions south of El Jaaf the fixed population is vastly the most numerous and important,—and that this proportion increases as you advance southward. In the central Wahabee provinces, hardly a single Bedouin proper can be found.

2. *The Governments* of Central Arabia, we are told, are regularly established and well-organized monarchies with fixed laws. The Syrian companions of Mr. Palgrave, who had been all their days familiar only with the lawless rule of the Turk, exclaimed with amazement, as they well might, that they had never before known what *government* was. *Hail*, the capital of one of these kingdoms, extending over some ten degrees of latitude and seven of longitude, is a well-built and fortified city of twenty-nine thousand inhabitants, having numerous shops, good markets, and a grand palace. Of *Riadh*, the capital of the still larger Wahabee kingdom, Mr. Palgrave says: "Except Damascus, I have never seen a town so beautifully situated as this; the word means 'gardens,' and the town is completely encircled by gardens of the most exquisite kind."

3. *The Wahabees*. The information regarding the religion and the political condition of this people given by Mr. Palgrave, is very interesting and novel, his account of them differing in some respects from those which have hitherto been obtained.

The rise of the Wahabees, the rapid spread of their dogmas and dominion, and the changes wrought by them, form one of the most notable epochs in the modern history of Arabia. Nearly a century and a half ago, both government and religion, in all parts of the peninsula, had fallen into extreme confusion and laxity. A young man, named Ebn Abd el Wahab, (born in 1691,) who had been himself trained in the strictest Moslem principles, resolved to give himself to the task of reforming the religion and morals of his countrymen. For a time his experience was like that of most reformers; the governor of his native town having no relish for the rigid morality preached by the young apostle, drove him from the place. However, he found a refuge in Deraiyeh, the capital of the Nedjed, which ultimately became the chief seat of the Wahabee power, and so continued until its capture by Ibrahim Pasha, in 1818. The governor of Deraiyeh not only gave a home to the persecuted reformer, but he became a hearty and powerful agent in propagating the new faith, which claimed to be pure and primitive Mahometanism, and like a true Mahometan, he did it by fire and

sword. The sect grew with immense rapidity, and with its growth the political power of Deraiyeh was proportionately advanced, so that in the course of little more than half a century the sultan of Deraiyeh was the recognised sovereign of nearly the whole of Arabia. The original relations established between the Governor and the Reformer, the one exercising civil and the other religious functions, have been all along maintained by their descendants, and are in force at the present time. In 1803-4, the holy cities of Mecca and Medina fell into their hands, and continued in their possession until the war waged against them by Mahomet Ali of Egypt, 1817-19. His army, under his son Ibrahim, penetrated into the Nedjed, captured Deraiyeh, and gave a severe blow to the Wahabee power. But their strength, though weakened, was by no means destroyed, as they proved by the recapture and temporary occupancy of Mecca in 1850. While the Wahabee chief held sway over the peninsula, the country was admirably governed, the laws were administered in the spirit of even-handed justice, and life, limb, and property were as safe as they had been in the days of the best of the Caliphs.

The Wahabees are the Puritans of Mahometanism. They denounce all other classes of Moslem for their departures from the simplicity of the faith, for their idolatry in worshipping at the tombs of saints, their remissness in attending public prayer, their luxurious style of living, and especially for their use of tobacco and of intoxicating drinks.

In the lapse of a century even Wahabeeism had lost somewhat of its primitive purity, at least so far as regarded the rigid enforcement of various prohibitory laws. But about six years ago, strange to say, the cholera, for the first time in the history of that terrible disease, and after repeatedly travelling round the globe, visited the lofty plateaus of central Arabia, and made great havoc among all classes of the population. It was pronounced to be a divine judgment sent upon the land for its religious declension; it was so deemed by the rulers and the masses, and the old party of fiery fanatics was for a while so much strengthened, that the severest laws were enacted against the use of silk and tobacco, and such like articles. In their intense hatred of tobacco they even go beyond the Rev. Mr. Trask, of Massachusetts. "I once asked," says Mr. Palgrave, during his stay at Riyadh, "a patient who had become friendly, about great and little sins. Syrians, I said, were much divided on the point. My friend looked very grave, as those people usually do. So putting on an exceedingly serious look, (Mr. P. it was not known used the weed himself,) graver, indeed, than usual, he said: 'The greatest and first sin is polytheism, or worshipping anything else than God.' I said, we all knew that was the *greatest* sin, but after that, what was the next? Upon which my friend without hesitation answered, that the second irremissible sin was

that of '*drinking the shameful,*' i.e., smoking tobacco. I then suggested murder, theft, perjury, &c. 'O!' said he, 'God is merciful—*these are all little sins.*'"

Our limits forbid us dwelling at any length on Mr. Palgrave's account of the physical features and capabilities of the regions through which he passed. The simple fact that they are occupied not by the wandering Bedouin, but by a fixed population, rural and urban, of itself alone speaks volumes as to their fertility and wealth. As might be inferred from the structure of the great central plateau, with its plains, its deep valleys, and its girdling mountains, the climates and the products of the tropics and temperate zone are found, as we may say, side by side.

How long shall this vast and ancient peninsula be allowed to remain almost as completely shut out from the goodly fellowship of nations as if it belonged to another planet? The barriers which once encircled China and Japan, enabling them to maintain for ages a proud isolation from the outside world, are being broken down. Is there no way of removing those which surround Arabia, except by letting loose the dogs of war? These, and kindred questions deserve, and we believe will, more and more, engage the most serious consideration of the merchant and the missionary. The difficulties which the latter everywhere encounters, when attempting to approach the followers of the False Prophet, are, of course, an hundred-fold greater in the land which gave birth to the author of the Koran and its religion. Yet there must be a method of meeting and removing them. However it may be elsewhere, we are inclined to think that, in many parts of the East, and especially in Arabia, commerce and christianity must become allied and co-operating agencies. If, for example, the caravan route suggested by Lieutenant Lynch, on what he says is the shortest line between the Mediterranean and the Persian Gulf, and "the true complement of the Isthmus of Suez canal," viz., from Joppa to Graen, were established under European and American auspices, the various depots upon it might soon be made the radiating centres of moral and religious influences. From the experience of Mr. Palgrave, we are sure that the Christian physician would soon have abundant work on his hands, and through his patients he might reach even the remote interior.—*Abridged from the "Princeton Review."*

ART. VII.—THE BEST SERVICE.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? but God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness."—Rom. vi. 16-19.

"**K**NOW ye not," is a question form, sufficiently frequent in the Pauline epistles to be reckoned characteristic, especially if considered in connection with the expression "know ye," which is likewise of frequent occurrence, as is also the participial form of this same verb "knowing." In the use of this question there is commonly implied a reflection on the ignorance or mental indifference of those to whom the author writes. It commends knowledge. It reproves and deplores ignorance. Though insufficient of itself without being coupled with holy practice, knowledge is yet a good thing, and an ornament. The lack of it is a disgrace. The more inert our speculative powers are, the nearer we approach the brute, an approximation we should feel to be our reproach. "Some have not the knowledge of God, I speak this to your shame." The sharp "know ye not," with which this verse begins, if not spoken to their shame, is at least intended to quicken them to the exercise of the knowing faculty on the particular question propounded. Passing this smaller matter we come to deal with the idea embodied in the question. It is this:—

Habitual practice is decisive of character; or this,

Men must serve God or Satan; they cannot serve both. And they cannot escape serving one or the other. There is a choice between services. But there is no backing out of both. Many persons entertain the pleasing idea of self-rule and irresponsibility. It is their purpose to be their own master and their own god, and to set both the Almighty and the devil at defiance. They think they will just please themselves, and serve themselves, and have nothing to do with God in the way of responsibility, nor with Satan in the way of service. If this could be (though it cannot), they would find their condition but slightly improved. If they were a little better to themselves than the adversary of men would be, they would not be such good masters as their Lord and Maker is. Independence or unaccountability is not to be thought of. Every man is under divine rule, or under the rule of satan. Those who think they are doing their own pleasure are blindly led on by the

god of this world. A necessity lies upon all, either to be subject to God or to satan. To which of these men are subject is evinced by their actions. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John iii. 10. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." There can be no just claim to the honours of religion without obedience to its precepts. Bearing the name and wearing the livery of Christ, it is not lawful to do the drudgery and toil of sin. This would be keeping up appearances in favour of one master, and doing substantial service to another. It would be compromising two rival houses, and confounding the broad, abiding distinctions of right and wrong, false and true. This can no more be done than natural contraries can be reconciled. Fire and water cannot be married and keep house together. It shall be day and night at the same time and place, rather than a man shall be a sinner and a christian at once.

To use up the words of our text as well as the idea—suppose two rival families opposed to each other beyond reconciliation. Would either of them endure a servant going between and spending considerable time and service in the other house? If a servant be true to the costume he wears, he will be seen day by day within the walls or in the near neighbourhood of the house whose badge he wears. If with that dress on he be observed stealing into the premises of the adverse family, he will be marked for a traitor. He could only continue there and be actively employed, on the condition of having his coat pulled over his head and burnt, and putting on the proper family garb. If such a formality were neglected, and he were allowed to serve in his false jacket, no sensible person who saw him about the house from day to day, and observed how nimbly he moved about at the master's bidding doing orders, could think anything else but that he was a servant out of uniform for some unaccountable reason. Should it come to pass that the head of the other family whose motto he wore on his back or his cap, came and ordered him to do something outside that house, while the master within commanded him to go on with his work inside, it would soon be seen whose servant he was. Obedience and not dress would decide the question. Our conduct, and not our clothes, determines our character. Whatever a man may say to the contrary, the person or thing he yields himself up to, is certainly his master. He cannot obey the behests and run the errands of a given person and wait on him, and follow his footsteps like a dog at his heels, and receive pay for his work and then pretend to say that he is not his servant. With as little reason could he do service for one master and claim salary from another. Those who are in the power of satan cannot be in

the pay of Christ. After the manner of men, our wages must be expected where our work is done.

The word rendered *yield* occurring other four times in the context, signifies consecration, presentation or devotement with a firmness of purpose to adhere to, and *stand by* a person. The hearty consent of the will is implied in it. It is not yielding, like a soldier overpowered by force, an idea which another passage conveys, "for of whom a man is overcome of the same is he brought into bondage," 2 Pet. ii. 19. It is rather yielding like a captive of love, attracted, delighted, satisfied, cheerfully devoting life and energy to the beloved object, as the perpetual servant whose ear was pinned to his master's door in token of lasting obedience. The freedom of the will is recognized. Personal choice is the high prerogative of man. He is indeed debased, and beset by powerful circumstances which bias him in the direction of evil. But there are counteracting circumstances, aids and motives, which put him in condition to escape the trammels of evil, and assert his manhood. It is put in his choice to forsake sin. His remaining under it is a matter of preference. When he has once been brought into circumstances to change masters and refuses to do so, the blame of continuing in a bad service lies upon him thenceforward. Adam's children are in a wrong condition first. For a longer or shorter time they serve the wrong master. Evil has the priority. But a hiring time comes, when they are left at their option to give their work to a new master. That happy crisis it is in their power to improve.

The two masters are expressed impersonally. They are principles, not persons. Usually we say that Christ and Satan are the masters between whom the world is divided. There is nothing said here about either of them. It is the same thing, nevertheless, as if they had been expressly named. Sin is the personification of Satan, and obedience stands for Christ. "Whether of sin unto death, or of obedience unto righteousness." *Sin* is one of the masters. He puts his servants to doing all manner of irregular and disorderly deeds. He gives them large commission to break laws, to do mischief, to blow lights out, to break windows, to set property on fire, and to mar monuments that bear the image of rectitude. The work of sin is counter to the law. It has a hot spite against law, and seems quite cross to it. "Sin is the transgression of the law," 1 John iii. 4. So it has a strong dislike to lights and windows which are unfriendly to its interests. "This is the condemnation that sin is come into the world, and men loved darkness rather than light, because their deeds are evil," John iii. 19. The law brings sin into notice and under censure; hence sin's animosity, "for by the law is the knowledge of sin," Rom. iii. 20. The servants of sin have liberty to spoil all the

lights they can, as a facility to their labours, which are works of darkness. Sin puts its devotees on filthy drudgery, as it is said below, "servants to uncleanness," and he works them to death. "Whether of sin unto *death*." This is the consequence, result, or recompense, for "the wages of sin is death." This is not the lure, or the offer, or the proximate consequence. Enjoyment, pleasure, or liberty is the bait which the tempted dupe of sin looks at and expects. While he snatches at the obvious and immediate object he finds the death-hook under it. *Obedience* is the other master, the thing being put for him who claims it as his due from all intelligent creatures. Obedience, or he who claims it of us as his natural offspring, finds his servants plenty of agreeable employment. There is no need for them to go over to the opposite house for the sake of finding pleasant work. There is abundant scope for action within the sphere of obedience. He shows us what is good for ourselves, and towards him and each other. Accordingly we have a convenient number of precepts to direct our activities. But besides these, there are several prohibitive instructions, which a course of sin is not checked with. It is the boast of sin that he gives broad liberty, and indulges his servants to the extent of their heart's desire, forbidding nothing. On the contrary, obedience chalks out lines and defines limits, and obliges his servants to observe them, shewing in numerous instances what they must *not* do. Prohibition enters largely into the sphere of obedience. "But of the tree of the knowledge of good and evil thou *shalt not* eat, for in the day that thou eatest thereof thou shalt surely die," Gen. ii. 17. "Thou *shalt not* kill; Thou *shalt not* commit adultery; Thou *shalt not* steal; Thou *shalt not* bear false witness against thy neighbour; Thou *shalt not* covet thy neighbour's house," &c. Exod. xx. 13-17. Touch *not*, taste *not*, handle *not*. Antinomian hearts, void of the spirit of obedience, kick at so many restraints and details as being irksome and troublesome, and against liberty. Yet such restraints are wholesome. The hedges are only placed where there is danger, to guard obedient ones from doing wrong. Those who do what is commanded and shun what is forbidden, find their account in the issue. "Whether of sin unto death or of obedience unto *righteousness*." Why should this term come in here? The verbal antithesis is destroyed. After Paul had written, "whether of sin unto death," we might have expected him to write next, "or of obedience unto *life*." But no; it is of obedience unto *righteousness*." Will it do to say, "Righteousness tendeth to life?" Prov. xi. 19. Provided we spring the righteousness life will follow as a sure consequence. We are safe in explaining the righteousness as involving life, and a glorious life too, as the last verse of chapter v. gives the very antithesis we suggest. "That as sin hath reigned unto death, even so might grace reign

through righteousness unto eternal life by Jesus Christ our Lord." We pass now to

Verse 17. "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," or *marg.*, whereunto ye were delivered.

It is a matter of admiration to the commentators how naturally our author covers the dryness of logical propositions with the breath and life of godly emotion. In the midst of the closest logic, holy sentiment breaks forth. You hardly know which most to admire—his lively sensibilities, or his weighty, conclusive reasoning. This burst of thanks, "God be thanked," traces their conversion to its originating and efficient cause. It is an excellent reminder to the Roman christians that they owed all to grace. Grace is the root-idea. "Grace be to God" would be the closer rendering, though it would be less familiar to our English years. *Thanks* is a tropical liberty, gratitude being the return due for grace. It is a marked feature in Paul's character, that his gratitude is quite as often exercised for benefits bestowed on others as on account of favours conferred on himself. This is evidence of a benevolent mind. To be loud in thanks for what God has done for *me*, and my *wife*, and my *children*, and my *friends*, though right enough, is not broad. To overleap this narrow circle and exercise a generous gratitude for strangers, whose faces you may never have seen, betokens a larger soul. Be thankful for your own mercies and for those of your friends and kindred. Do not conclude, however, that you have reached an uncommon pitch of grace when your heart has been exercised to this extent. There is a wider field which your gratitude may range in. When you can appropriate other people's blessings who are related to you only by the common ties of nature or grace, then you stand abreast of the man who wrote this, "God be thanked."

What was it that caused this out-burst of feeling? The conversion of these Roman christians. They had been *slaves* of sin. The translation says servants, but "slaves" gives the true worth of the term, for servitude was with them less honourable than it is with us. From being slaves of sin, they had become children of grace. They had been children of disobedience; now they were become servants of righteousness. For this Paul is grateful. The wording is rather singular and abrupt. It wants rounding off with a little supply to make it read smoothly. Just as it stands it sounds, as if he was thankful that they had been wicked. "God be thanked that ye were the servants of sin." Sin can never be a matter of gratitude. In every view that can be taken of it, it is an anomalous monster, hideous and frightful. Although the ulterior consequences of the fall be ever so glorious, our horror of sin must be none the less. We are aware of the line of reasoning by which it is

attempted to soften the terrible fact of existing evil. We disavow any argument that may abate our revolt at sin. It is evil and only evil, and can never be an object of gratitude. If goodness overrules it, we thank that goodness. There are different ways of smoothing the Apostle's words here. "But thanks be to God that whereas you were the servants of sin, ye have obeyed from the heart," &c. (Doddridge.) "God be thanked that *though* ye were the servants of sin, ye have now obeyed," &c. (Bengel.) "But thanks be to God that ye were *once* servants of sin, but ye obeyed," &c. (Alford.) Any of these ways is admissable. The remoter clause shews the matter of gratitude as being a contrast to what is named in the earlier clause. The verse is parallel to Eph. v. 8. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

"Ye have obeyed from the heart that form of doctrine which was delivered you." This part of the verse needs patient examination. It is very ideal. The form of doctrine or teaching may mean the leading articles of christian belief, namely Christ, his incarnation, life, sufferings, death, resurrection, ascension, and mediation, with other kindred topics thrown together in condensed form like a creed or catechism. It is reasonable to suppose that Christian truth was so *formulated* in early times. "An instructor of the foolish, a teacher of babes, which hast the *form* of knowledge and the truth in the law." Rom. ii. 20. "Hold fast the *form* of sound words which thou hast heard of me, in faith and love which is in Christ Jesus," 2 Tim. i. 13. Such a compound of Christian truth as we allude to may be found in 1 Tim. iii. 16, "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and was received up into glory." Our crusades against catechisms, and creeds and formulas of doctrine have a spice of liberality in them and a show of free-thinking. But in casting off what we esteem trammels, we may be ruthless with many valuable things, the form of doctrine has a strict relation to Christian practice. Doctrinal and practical truth are often distinguished from each other as if they were separate. This is a mistake. Our obligation to live an exemplary life is as much doctrinal as the teaching of the atonement, and the one is deducible from the other. The form of doctrine is not simply for the understanding, nor for the mind and the emotional sensibilities, conjointly. It is to guide our conduct. Ye have *obeyed* . . . that form of doctrine. We are bound to obey the truth and to walk in the truth as well as to believe it.

"Ye have obeyed *from the heart*." There is something cordial and kindling in religious duty. It is not a mere form or a lifeless

ceremony, or a sabbath decency, least of all is it an irksome drudgery. There is a life and sweetness in it to renewed hearts which obviates the revolt felt by carnal minds that conform to it from factitious motive. It is indeed a weariness and a grievous yoke to such as have unshapely shoulders. Such cannot draw in gospel harness. But let Christ be *formed* in men; it puts their shoulders into conformity with his easy yoke, and makes duty facile and agreeable. In this respect the new service differs from the old. When men follow sin, and do its behests, it is often with the drawback of a condemning conscience. They know that they ought not to do it. They think within themselves that they will not continue in the service always. They mean to give sin the slip at some future opportunity. The bitterness of the service makes them loathe it and purpose a change. So Saul's retainers followed him "trembling." (1 Sam. xiii. 7.) Christians have their religion in their hearts, and their hearts in their religion. The love of Christ inspires them. They obey from the heart. The harness does not gall them.

The marginal reading inverts the textual order. "*Whereunto ye were delivered.*" According to the translation, the form of christian teaching was delivered to them. According to the margin they were delivered to it. The result is much the same which ever way we read it. If they were delivered to it they became like it, and took the same shape, features, and outline. If it was delivered to them and they gave it cordial reception, and adapted themselves to it in spirit and character, the same end was gained. The marginal expression is preferred by scholars. It contains an allusion to the founder's art, by which liquified metal being run into a mould comes out with all the features that were worked inside the frame. The founder is able of base metal to bring forth the figure of either angel or demon. We have only to think of the mould being traced with the lineaments of moral beauty and christian character, and then suppose the members of the church at Rome to be softened and melted, and in that liquid state run into the mould, the result is sure, that each of them thenceforward will be a copy of Christ, more or less exact according to the accidents influencing the cast.

The leading figure in the text turns up again at ver. 18. "Being then made free from sin, ye became the servants of righteousness." The idea here is, *one master at once*. When we were the servants of sin, we kept to it and lost no time, and spent no energy in another direction. The 20th verse is the converse of this. It reads "For when ye were the servants of sin, ye were free from righteousness." Just so; ye kept sacredly to sin when ye were its servants; now when ye are free from it keep as sacredly to righteousness. The obligation to this is strong proportionate to the means expended

on our free-making. We were not made free by force. We were too weak to break our own bonds. And any one interfering in our favour could not do it by strength of hand. There were rights to be respected and claims to be adjusted before we could be honourably free. True it is that we owed nothing to our master, sin. We could be under no bond to do wrong. We were held at a higher point—namely, the law. Through that violated law, sin held us. “The strength of sin is the law.” There lay the difficulty. There must be nothing clandestine. And we were not in a condition to give notice. A friend must come to our aid, and deal with the law for us. That friend was forthcoming to meet our account. It was a deep account, and cost him dearly. “Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as a lamb without blemish and without spot.” 1 Peter i. 18, 19. This reckoning of blood having been satisfactorily settled, our redeeming patron can free us from the hand of sin. Here is motive sufficient to engage us to his service for ever. Who would not say to him, Lord Jesus, I am thy servant; I am thy servant, thou hast loosed my bonds. After we have known the truth, and the truth has made us free, shall not our steps be enlarged in the way of righteousness? Shall we ever cherish the faintest desire to serve sin again? By the precious price paid for our manumission, let us hate the very thought of sin. Erewhile we were free from righteousness, now we are free from sin! Let us count it honour that we are servants of righteousness!

Verse 19th.—“I speak after the manner of men because of the infirmity of your flesh,” &c. This is said in the way of apology, and implies a reflection upon the person written to. Some incapacity in them, either of a moral character, or intellectual weakness, affected his manner of writing, and gave quality to the terms he employed. Whatever may be meant by “the infirmity” of their “flesh” it bears rebuke and admonition. Take the expression as indicating nothing more than weakness in the understanding faculty (though it sometimes means moral impotence), it is no credit to them that they were adjudged such feeble thinkers, that similitudes unworthy of the subject had to be used for their accommodation. In saying this, he necessarily exalts himself somewhat, insinuating that but for consideration of their immature conceptions, he could have produced loftier sentiments, and put a better finish on his composition. Thus it is to this day between public teachers and their hearers. The unadvanced state of his congregation obliges a minister to select rudimentary material and simple illustration, when his own riper ideas might be introduced, if there was a fair field for their reception. The poverty of many a discourse is chargeable on the audience. And it is as well for the teacher to intimate occasionally that his subject is capable of

being put in a deeper light, and in more noble aspects, even though such intimation involves a little reproach in it, because it will provoke thought and give a stimulus. If now and then he ascends a small flight above the common level, let not his hearers complain. By continual accommodation he would minister to the weakness which it is his office to cure. The admonisher of this Roman Church brings a charge of degradation against his own representation of their conversion. He had pictured it as a change of masters, as passing out of one servitude into another. So they were servants before they were christians, and on becoming christians they were still servants. According to this view of it, they had not transcended their condition as servants. In what respect were they better? In this, that they had got a better master, and had worthier exercises, and the certain hope of better reward. Still, they were only servants. The writer was not satisfied with what he had penned. He could have found in his heart to cancel it, and write something better. But what could he substitute? The readers of his epistle would understand it; and if he attempted improvement, he would perhaps get beyond them and not carry them as far as he wanted to go. So he concluded to let it alone as it was, but to write a line of apology, which when done, involved them in a charge of dullness. "I speak after the manner of men because of the infirmity of your flesh."—I have used a similitude which your acquaintance with social usages will enable you to understand, though I am by no means content with what I have written. It is clear that he thought he had degraded his theme by saying that his brethren had exchanged servitude for servitude. He wished to say something better for their new condition. He would rather have affirmed that they were in a state of chartered nobility, that they were royally allied, of princely blood, and enjoyed the highest type of liberty. Why did he figure their case as lower than this? Evidently because he thought their attainments and notions were not abreast of it yet, though it was open to them, and to be aspired after. Let us endeavour to be something better than servants. Our vocation is loftier. Our Master said to his first disciples, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv. 15. Our condition is even higher than that of his friend. We are of the family of God. We are not above duty and toil, and industry, nor released from the wholesome precepts of law. We serve indeed, but it is as a son that serveth with his father, not upon the doggings of fear, but upon the drawings of love, not to procure reward, but to testify gratitude. Such, at least is our privilege. If we mount

not to this point, it must be accounted for by the "infirmity of" our "flesh" rather than by the genius and spirit of our religion, or the character of the economy we live under. "Where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. We are called unto liberty, which must not be used for an occasion to the flesh.

The recollection of our ardour and vigour in doing the work of sin furnishes a powerful incentive to devotedness in religion. "For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." It is beneficial to remember and review our past conduct, even though it awakens bitter emotions in our breasts. When it comes home to us how energetically we followed sin, it may serve to push us ahead in obedience to God's law. It were a shame to creep and loiter in the way of holiness, when we ran with speed in the old bad way. The doubling of the expression in both clauses denotes result and earnestness. "To iniquity unto iniquity"—"to righteousness unto holiness." In our unregenerate state we sinned and sinned, or sinned in order to sin. One sin was the prelude and provocative to another. Being renewed let us carry out the same action. Let us pray and pray, or pray in order to pray; do one good deed in order to another of the same sort, and repeat ourselves over the entire space of our probation. The downrolling stone increases momentum as it advances. Though the practice of rectitude be up-hill work, let us carry out the principle and make one exercise in a good thing the stepping-stone to another of the same kind. Our "members" were servants—our tongues, our feet, our hands, were all active in wrong-doing. They are quite as capable of serving under the new regime. Our feet that bore us to the place of sinful mirth, to ball-room, theatre or ale-bench, can carry us to the sanctuary. Our tongues erewhile devoted to profaneness or falsehood, must be sacred to truth and wholesome utterances. Our hands must be quick and cunning to every good work, be lifted up in prayer and stretched forth to the indigent. Yield your members servants to righteousness. And let it be done in the ratio of your former activity. "Even so now yield your members." "Watch ye, stand fast in faith, quit you like men, be strong."

T. G.

ART. VIII.—THE SPECTRUM ANALYSIS.

THE Spectroscope is a recent instrument of investigation, which enables philosophers to settle several questions in reference to astronomy which appear to be beyond the powers of the telescope. The celebrated J. Norman Lockyard, by means of it can examine

the coruscations in the sun's atmosphere which were only visible when that luminary was under an eclipse. Dr. Wollaston, in 1802, observed that dark lines crossed the solar spectrum. Fraunhofer, a celebrated optician of Munich, counted more than 600 of these lines. He mapped the spectrum, indicating the position of these dark lines, naming the most obvious of them by the letters of the alphabet; hence, they are called "Fraunhofer's lines." He placed A at the lower extremity, and B on the middle of the red prismatic ray, C between the red and orange, D on the orange, E on the green, F on the blue, G on the indigo, and H on the violet. Sir David Brewster enumerated 2,000 such lines. In passing the prismatic rays through a series of properly adjusted prisms the existence of 3,000 dark lines have been ascertained in the solar spectrum, and some that had been supposed single, have now been proved double. Kirchoff and Bunson, by attaching to a telescope a series of prisms connected with a highly magnifying eye-piece, were able to compare the spectra of several elementary substances with the sun's spectrum, and thus to account for some of the dark lines. This complex optical instrument is called a "spectroscope." It had been long known that solids, fluids, such as molten iron when issuing from the eye of the furnace, and clouds of solid particles, when raised to a "white heat," form a continuous spectrum. *i.e.*, free of dark lines, containing rays from the deepest red to the extreme violet. But from these spectra the chemical nature of the substances could not be ascertained. The case, however, is different if, by increase of temperature, the substances are converted into gas and then ignited. They then present spectra composed of bright lines intersected by dark, or comparative dark lines. Each metal or chemical element when volatilized and then ignited, emits its own peculiar prismatic light, collected into a line, or group of lines peculiar to itself. If therefore, the number and position of the bright lines in the spectrum of the ignited gas of any substance can be determined with accuracy, the presence of that element can be as certainly recognized by its light, as a chemist could detect its presence in a compound which he subjects to his analysis.

The cause of the dark line in the solar spectrum is thus explained:—The sun's photosphere is enveloped by a less luminous gaseous stratum, containing the vapours of several metals and other substances. Kirchoff showed by a series of ingenious experiments that when the brilliant light produced by incandescent lime passes through a flame obtained by the ignited vapour of sodium, a spectrum is produced, in which is a dark line coinciding with the dark line D in the solar spectrum. Hence the light emitted by the sun's disc passing through the less heated gaseous solar atmosphere will have those rays absorbed,

which possess a corresponding ratio of vibration with those emitted by the less luminous gaseous covering. Those that do not correspond in refrangibility pass through unaffected; hence the cause of the dark lines, which strictly speaking are but less luminous ones, presented by the solar spectrum. If the temperature of the sun's enveloping gaseous stratum be equal to that of his luminous disc or photosphere, there would be no dark lines in his spectrum; but if the temperature of the gaseous covering exceeded that of the photosphere, bright instead of dark lines would cross the spectrum. Dr. Huggings and Dr. Allen Miller have proved by the spectrum analysis that the moon and planets shine by the sun's reflected light as their spectra are identical with that of the sun. They have also detected the presence of at least sixteen terrestrial elements in the sun, demonstrating analogically that they are the emanations of the same God. These distinguished philosophers have also compared the spectra of some of the brightest fixed stars with the spectra of several metals whose vapours have been ignited with the electric spark, and many of the substances found in the earth and sun are amongst the constituent elements of those vast luminaries. Sirius, or the dog-star, the nearest of the fixed stars, gives indications of the existence of sodium, magnesium, hydrogen, and iron. The fixed stars vary in colour, each having its own peculiar spectrum; yet the discoveries of the Spectrum Analysis shows what astronomers had from the evidence of the telescope frequently asserted, that they are formed on the same plan as that of our sun—i.e., having an intensely heated nucleus surrounded by a less heated and less luminous atmosphere, containing the vapours of various metals and other substances, many of which are identical with terrestrial elements.

In the spectra of both the sun and fixed stars there are numerous dark lines which have not been referred to their constituent materials. This arises from our imperfect acquaintance with the spectra of the various elements already known, this mode of astronomical investigation being still in its infancy. And though it is of recent existence, it has led to the discovery of several substances which had not been known to the analysis of the chemist. At the beginning of this century Sir William Herschel held that the nebulae were parts of chaotic luminous matter diffused through space, from which the suns and systems of astronomy were originally formed. After his decease this theory was generally abandoned, because the increased powers of the monster telescope of the late Lord Rosse resolved several clusters to clearly defined stars, which had been held to be nebulous by Sir W. Herschel. Still there are nebulae which are yet unresolved by the most powerful telescope. Miller and Huggins have applied the spectroscope to these faintly

luminous objects, and have discovered that many of them have no nucleus like the sun or fixed stars, but are masses of nitrogen and hydrogen in a state of high ignition. These announcements are bringing back the learned world to the reception of what was once believed to be but exploded conjectures of the singularly acute Herschel. The enlightened Christian is prepared for these scientific deductions. Progress from elementary principles to the most complex results is exemplified throughout the diversified ramifications of science and literature. The history of the rise and development of all nations exemplified this procedure. It is illustrated in the growth of all organized beings. The evolving of the stupendous and glorious mechanism of the material universe from ethereal chaotic luminosity of *nebulae* is but in harmony with the divine procedure, evinced throughout the mighty amplitudes of nature in the development of every plant and animal, from a microscopic "spore" or a mysterious "life cell." The spectrum analysis demonstrates that all the glittering orbs that blaze and roll on the ethereal arch are the emanations of ONE GOD.

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ART. IX.—THE FULNESS OF BLESSING IN
JESUS CHRIST.

CHRIST comes with a blessing in each hand, forgiveness in one, and holiness in the other; and never gives either to any one who will not take both.

Christ's forgiveness of all sins is complete at once, because less would not do us good; his holiness is dispensed by degrees, and to none wholly in this life, lest we should slight his forgiveness.

I owe it to Jesus that I have a moment's quiet.

The love of God springs from the knowledge of Christ, and seems impossible to man in any other way.

I owe Christ a heart, a will, a life.

The Lord's Christ is the soul's joy, support, and confidence in all states and conditions; riches in poverty, comfort in trouble, ease in pain, health in sickness, life in death.

I see the glory and blessedness of God in giving his Son to die for such sinners as I am, and would give the world to have a lively gratitude and burning love to him in my heart; but can have no peace but in thinking that he died for my ingratitude.

Christ's riches, as in himself, are unsearchable; in us they are soon told.

The salvation of man is as much the gift of God and the work of Christ, as his life and being.

Christ never comes into the soul unattended. He brings the Holy Spirit with him, and the Spirit his train of gifts and graces. Lay the foundation in him, and leave it to him to raise God's building on it.

Christ obeyed and suffered for me, that his obedience and sufferings might be imputed to me; and because no obedience or sufferings of mine could answer the demands of divine justice, or be effectual to my purification. A maintainer of this opinion, at the same time affirms that it is no argument for the presumption, impenitence, or lukewarmness of man; but an operative and most efficacious principle of obedience, and a sacred bond of gratitude on his soul, to do and to suffer in his turn, according to the measure and capacity of a creature, and to press to every height of virtue, after the example of so kind a conductor, in obedience to the commands of so gracious a Master, in confidence of the assistance of so powerful a Saviour, who died for him on earth, intercedes for and succours him from heaven, and has taken him into himself by a mysterious union, that he might accept him to the reward of his own spotless holiness.

It has been the general opinion of Christians, in all times and places, that Christ suffered instead of sinners, and that we have remission of sins through faith in his blood-shedding; but the opinion of an imputed righteousness is far from being general; though a substitution is every whit as intelligible, and perhaps as much wanted in one case as the other: and the same reasons that hold for the rejection of one, will equally hold for the rejecting of both.

The righteousness of Christ is never imputed to any man, who does not desire and endeavour to be so completely righteous as not to stand in need of it.

Let him who rejects the righteousness of Christ, consider well what ground he stands upon, and what he has to trust too.

The righteousness of Christ imputed and applied by faith, becomes such a reality as is not at all for an impenitent sinner's purpose. If he knows what it is, and for what end it is given, he does not desire it; nor do I think it possible for an impenitent person to believe it, let him pretend what he will. Christ is the glass in which we see God and ourselves; and if we attempt to see either ourselves or him through any other medium, we shall fall into infinite mistakes.

Christ still manifests his Messiahship by his presence, and says to the desiring soul, as he did to the woman of Samaria, "I that speak unto thee am he."

To comprehend the breadth, and length, and depth, and height

of the love of Christ, we must first take the dimensions of our own sin.

I know so much of Christ as not to be afraid to look my sins in the face.

Christ was Christ to a believing Jew before his coming, as well as now to a Christian; nay, the faith of the Jew seems to have been of a more excellent kind, as it had a thicker veil to penetrate through.

Christ says, "Take up the cross;" and very evident it is that some of his commands, literally taken, have the cross in them. Take this out, and then wherein does he differ from other legislators? Or what remains but a bare religion of nature? which, we may be sure, will never bear too hard on flesh and blood.

All the power and love of God is in the man Christ.

Christ is God, stooping to the senses and speaking to the heart of man.

Christ brings down God to the capacity of man, and raises man to the nature of God.

Christ stands between the wrath of God and the sin of man, intercepting the one, and purging the other.

Nothing in nature is life, light, and truth, but Christ, and therefore nothing else can be so to the soul.

Christ saw and felt every sin of mine distinctly, when he sweat great drops of blood in the garden, and cried out on the cross, "My God, my God! why has thou forsaken me?"

God will come near to us to judgment, and be a swift witness against us, whenever we dare present ourselves at his bar in our own name.

Christ had most amazing love, and a piercing sight of the danger and misery of mankind, when the pain of the cross could not hinder him from saying, "Father, forgive them." A lively apprehension in us of what he then saw and knew, sets us at work in good earnest for ourselves and others.

I want the outward sun to cherish my body, and invigorate the animal life: much more the warmth, light, and healing rays of the Sun of Righteousness, to comfort my soul.

When we had lost all by one father, God gave us another to recover it to us with advantage; and our life is now safe in Christ's keeping.

We fell from God through the disobedience of the first Adam, and return to him through the obedience of the second.

Christ can be nothing but himself in every soul where he comes, loving his own life, doing his own works, rejecting all sin, and seeking only to please God. It must be so for Christ's sake. There must be sincere renunciation of all sin for his love who died for me, and because I hope to see his face in heaven to whom I have so great obligations.

BRIEF NOTICES OF BOOKS.

Discourses illustrative of Sacred Truths. By WILLIAM COOKE, D.D. London: Hamilton, Adams, and Co., 1871.

TWENTY-SIX years ago, when first stationed at Newcastle-on-Tyne, it was our happiness to become acquainted with Dr. William Cooke. A serious disruption had just occurred in the New Connexion Circuit of that town, owing to a leading minister of great talent and influence breaking away from the orthodox faith, and becoming a public champion of heresy. Dr. Cooke was stationed there as a man eminently qualified by gifts and grace to grapple with the rampant evil, to heal the breaches in the ranks of the faithful, to allay the waters of strife, and to build up the ruins of the dilapidated church. We have a lively remembrance of his abundant labours as preacher and pastor, of the noble manner in which he came to the front as a defender of the faith, of the learning, eloquence, and piety he displayed in writing and preaching and lecturing, of the mighty influence for good he exerted on other churches as well as his own, and of the golden opinions he won from men of all religious parties. We have a still livelier remembrance of the impressions for good he produced on our own mind in private intercourse by the gentleness of his disposition, the sweetness of his spirit, the breadth of his charity, the outflow of his sympathies, and the brotherliness of his whole demeanour. Twenty-six years have passed since then, and, as our spheres of labour have laid far apart, we have only once been brought into personal contact during the long interval; but he has often been present to us in our private musings, he has often been a subject of agreeable talk in company with our friends, and we have often heard with delight of his valuable services in the Master's cause. Dr. Cooke has become a voluminous

writer, and his numerous works bear the unmistakeable marks of superior ability and deep piety. Some of his books—especially his “Theology,” “Deity,” and “Shekinah”—are of exceptional merit, and as they have already contributed largely to promote the interests of Scriptural truth and spiritual religion, we doubt not they will continue to prove a blessing to devout and inquiring minds long after the worthy author has gone to his reward. The volume of discourses now before us is equal in all the higher qualities of good writing to anything that has come from the Dr.'s pen. As the sermons were preached on special occasions and for special purposes, and as they have no doubt had the benefit of frequent review and revision, they contain the very cream of the author's best thinkings on some of the most important doctrinal and practical subjects. They are indeed splendid specimens of pulpit eloquence; lofty in thought, philosophic in tone, brilliant in style, and yet simple, practical, and pungent; adapted to the capacities and tastes of all classes of hearers and readers. We have little doubt this volume will become a favourite among our preachers and people, as well as elsewhere, and will contribute to promote the interests of that great cause to which the author's life and talents have been so signally devoted.

Lectures on various subjects. By WILLIAM ANTLIFF, D.D. London: G. Lamb.

THESE lectures, originally published in separate pamphlets, are here combined in one volume, and sold at a moderate price. The subjects of the lectures are interesting and important—viz., the Bible—its characteristics and claims; Christianity in England; the Protestant Reformation; the Foreknowledge of God; Charity—its nature

and importance; Woman—her position and mission; a New Charter for all classes of Reformers; Young men—their dangers and duties. It would be impossible for a man of Dr. Antliff's acknowledged talents and attainments to discuss these subjects without imparting much valuable information and suggesting many noble thoughts. The lectures, however, are of various merit. The one on Woman is most finished and ornate in style; that on the Fore-knowledge of God displays greatest depth and subtlety of thought; that on Young Men abounds most with earnest and powerful appeal; while those on Christianity in England and the Protestant Reformation will probably be found most interesting and instructive to general readers. But while selecting the lectures just named for special remark, we do not ignore the excellencies which mark the whole series. Fulness of information, discursiveness of thought, fluency of style, and earnestness of purpose characterise the whole. If young men, for whom this volume is specially designed, mark, learn, and inwardly digest its rich and varied instruction, they will acquire an amount of knowledge and practical wisdom of invaluable service in the conduct of life.

Nuggets of Golden Truth; or, Reflections on the Love of God, on Predestination. Deism and Atheism, and on Christian Experience. By LORENZO DOW, a native of America. With preface, notes, and numerous alterations by WILLIAM ANTLIFF, D.D. Third Edition. London: G. Lamb.

THIS little volume is at once controversial, experimental, and practical. Its controversial points have not to us the interest they had to a bygone generation, some thirty or forty years ago. Then the controversy between Calvinists and Arminians ran high, imbuing almost every theological treatise, giving a flavour to almost every sermon, and tincturing almost every religious conversation. Happily the waters of that strife have abated, and the contending parties have learned to respect each other and to live peaceably side

by side. Theological polemics have taken a new turn, and light on other fields. The experimental and practical parts of the book are of abiding interest, dealing with subjects whose importance is not affected by the fluctuations of theological speculation, and dealing with them in a plain, straightforward, common sense manner. The author's philosophy is sometimes shallow, and his logic lame; nevertheless, he abounds with sound and pregnant observations, wrapped in piquant laconic expression striking home to the heart and conscience. The editor has done his work well. By deleting a number of ungainly phrases and adding some excellent notes, he has very materially enhanced the value of the work.

Thoughts on Inspiration and the Canon of Scripture. By REV. JOHN DOUGLAS, Portadown. Introduction by W. ANTLIFF, D.D. To be had of Dr. Antliff, Sunderland.

THE author of this little book has contributed to the pages of the *Ambassador* a number of articles, which have been highly appreciated by many of our readers for their force of thought and beauty of style. We are right glad to meet with him in the open field of independent authorship, and wish him all success. In this small volume the arguments in favour of Bible inspiration are set forth in clear, forcible, and eloquent language, with much vigour of thought and much hallowed feeling; while the information imparted on the Canon of Scripture is interesting and valuable to a high degree. The introduction by Dr. Antliff, though excessively brief, contains some pertinent remarks.

Records of Events in Primitive Methodism. By THOMAS RUSSEL, Primitive Methodist Minister. London: G. Lamb.

WE admire this book for its artlessness. It tells a plain, unvarnished tale. Obviously there is no design to impose upon the reader, or to represent things otherwise than as they really are. The truth, the whole truth, and nothing but the truth seems to be told. Many

of the things recorded are of a trifling nature, and can possibly have interest for no one save the writer; nevertheless they are brought forth and marshalled with as much gravity, minuteness, and emphasis as if they involved the fate of churches and empires. The early part of the volume affords some fine glimpses of the romance of home missionary life; several of the facts recorded have even a rich dramatic interest; but the latter part, though not without redeeming points, is stale, flat, and unprofitable. As a whole, the book is a strange conglomerate, a curious mixture of the baser with the more precious metals. The author has done what he could, and we thank him for it. No doubt the book will be referred to in coming times for the facts it contains bearing on the early history of Primitive Methodism.

Struggles in Death; or scenes I have witnessed and lessons I have learned when visiting the sick and dying.

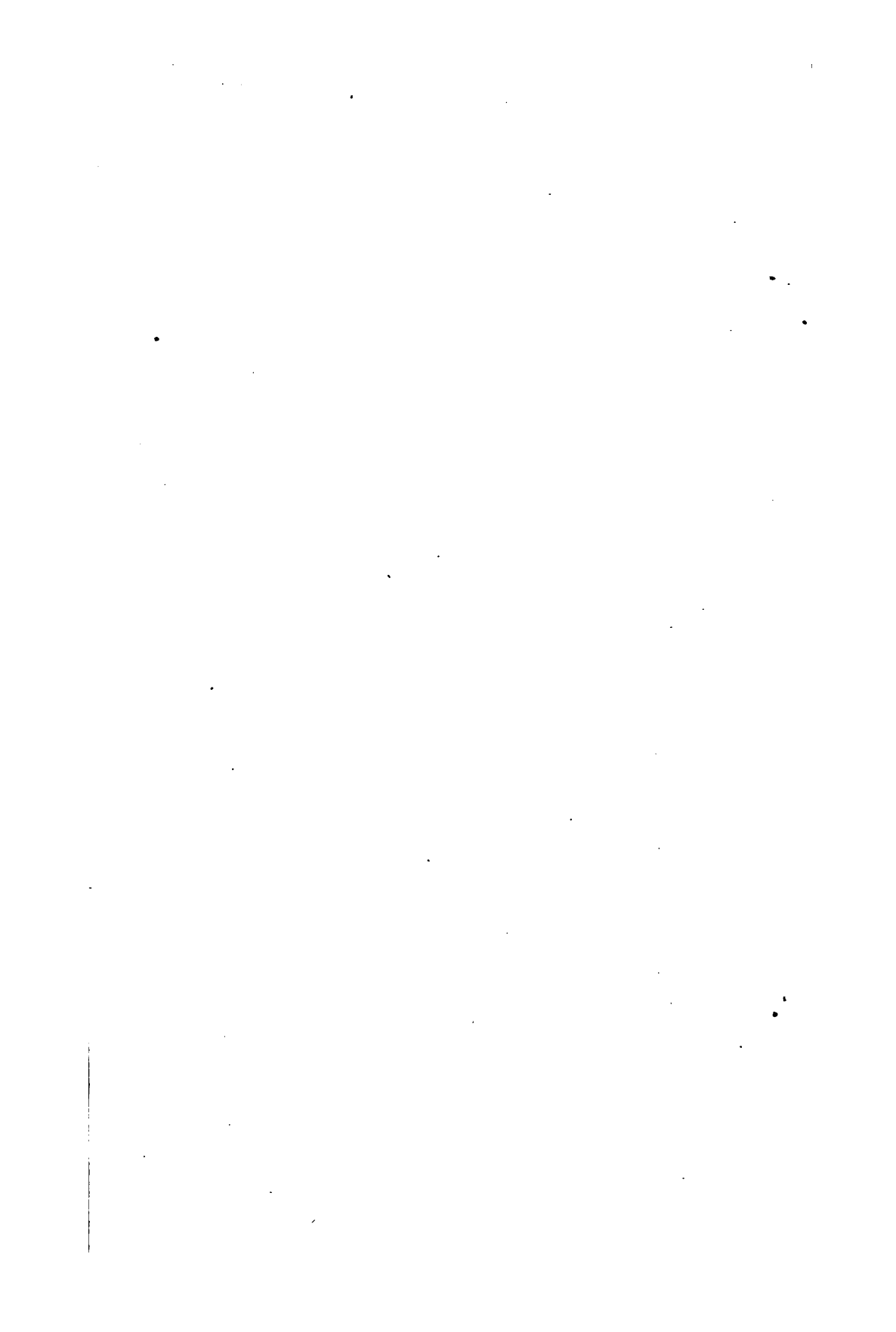
By the Rev. JOHN MILNER.
London: G. Lamb.

THIS is an excellent book. The death-bed scenes it sketches are not given at second-hand, but drawn from the author's own observation, and may therefore in addition to their freshness, be depended upon as true. Some

of the scenes are awfully solemn and appalling; some are pathetically beautiful; while all of them are calculated to touch the heart and yield lessons of deep practical wisdom. We do not in every instance agree with the conclusions drawn from what came under the author's eye. A broader charity, and a higher wisdom would, we think, have suggested in some cases more hopeful inferences. Be this as it may, we trust our readers will procure the book for themselves and form their own judgment. Many of the author's practical reflections are sound and valuable. We heartily agree with what he says respecting Christian ministers being often found at the bed-side of the sick and dying. There they not only impart spiritual instruction and consolation where most needed, but acquire a rich stock of fact and experience which may be turned to important account in the course of their ministry.

The Race of Life; and how to win it.
A Lecture for Young Folks. By
JOHN MILNER, Primitive Methodist
Minister. London: G. Lamb.

PRACTICAL in tone, earnest in spirit, sound in argument, picturesque in style, and abounding in valuable advice to young folks.



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